



27.

THE
Whole Duty
OF
A CHRISTIAN:
OR,

The Character of a true Beleever,
that walks in some measure answerable to
the Gospel, his Christian profession, and the
millions of Mercies he hath received.

In reading whereof reflect upon your selves, and see
what comparison there is between that you are, and what
you should be; and then with blessing from above, it will much
further you in your way to Heaven: for therefore are we
Christians in name only, because we think our selves
Christians indeed, and already good enough.

2 COR. 13. 5.

The second Impression much enlarged

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CHAP. I.



Good works, and good instructions, are the generative acts of
the soul; out of which spring new posterity to the Church
and Gospel. And it is both a happy and pleasing harmony,
when saying and doing go both together. But examples are
more prevalent for the most part then precepts, and acts are
better expressions then words. Precepts shew us what we
should do, but examples shew us how we may do it; and that what is in-
joynd may be done of us, because they have been done of others like our
selves. Example is a living and efficacious Sermon; easily perswading
what we intend, while it proves what we perswade to be feasible. Besides,
Examples give a quicker and deeper impression upon mens spirits then ar-
guments. And he perswades unto virtue most, who liveth best. Yea cer-
tainly a speechlesse life hath more force in it, then a lifelesse speech: For a

Christian conversation, is of the *Scriptures*, the best, truest, and plainest *Comment* or *Exposition*.

§ 2. Or should it be questionable in some cases, yet *deeds* are ever of more power than *words*, and *practice* more prevalent than *precepts* with the multitude : who as they are more taken with, so they are better able to judge by the *sight of the eye* than by the *hearing of the ear*. When the *Orthodox* and *Arian Bishops* contended about the faith, *Jovinian* could say, Of your *learning* I cannot so well judge, or of your *subtill disputations*; but I can observe which of you have the better *behaviours*. Good *works* are unanswerable *Syllogismes*, invincible *demonstrations*: And it is naturall for men to follow the *Law of fact*, before the *Law of faith*; a *visible pattern* rather than a meer *audible doctrine*. Men are readier to live by *sense* and *sight* than by *faith* only: Yea the *want of sight*, causes not seldom the *want of faith*, as we finde it faired with *Thomas*, *Joh. 20. 25*.

§ 3. Men are apt to carp against what the *Minister* speaks, though he bring the *Word* for his warrant; but the *Beauty of Holinesse* hath often stolen away the *hearts* of the gainsayers, and won their *affections* even against their *wills*. Religion hath a *truth* and a *power* in it: people will never beleve the truth of a *doctrine* in our *mouthes*, where they see not the *power* thereof in our *lives*. Nor can it be denied, but that *words* are of more efficacy and authority when *deeds* follow. But take some instances whereof we have ample experience. And first observe how it fares between *Pastors* and their *people*; for from the *Pastors example* they all take fire, as one torch lights many.

*Pastors are the glasse, the school, the book,
Where peoples eyes do learn, do read, do look.*

Every private *Christian* ought to be a *common line* in *Christianity*; but the *Minister* is or should be as a *set copy* of *sanctification* to the rest.

*The learned Preachers words, though plain,
To plain men truth may preach:
But Pastors pious practice doth,
A holy life them teach.*

§ 4. And so on the contrary: All men like *sheep* are prone to go astray, but if the *bellweather* or leading *sheep* takes a *vagary*, all the *stock* will follow him. We are apt to be led by *precepts*, but are easily overled by evil *presidents*, even following our *guides* untill we have lost our *selves*: which occasions the *holy Ghost* to use that *Proverb*; *Like Priest, like people*, *Hose. 4. 9. Isa. 24. 2.*

*That doctrine is divine indeed;
That by good works proves words:
More harm do ill examples breed;
Then good words, good affords.*

§ 5. And the like of *Governours*: the *facts* of eminent persons become *examples*; those *examples Laws*:

*Unto the ex. mple of the King;
The world does frame in every thing.*

Augustus a learned Prince, filled *Rome* with scholars, *Tyberius* filled it with dissimblers, *Constantine* with Christians, *Julian* with atheists: Let *Jeroboam* only set up *Calves* in *Dan* and *Bethel*, the people are presently down on their knees; yea every one like *beasts* in *heards* will go a *lowing* after them: Yea if *Saul* do even kill himself, his *Armour-bearer* will do the like: The *Leaders* example is a *Law* to the *followers*. Whence it hath ever been the dangerous policy of *Satan*, to assault principall men both in *Church* and *Commonwealth*, knowing the *multitude* (as we say of *Bees*) will follow their *master*.

§ 6. And the same might be shewn of *Parents* and *Masters*: We are led by whom we are fed, without any respect to him that feeds both them and us. A *sick head* makes a *distempered body*; a *blinde eye* endangers all the other members, &c. whereas piety in a *Parent* or *Master*, like *Aarons* ointment, runs down to the skirts of his family, *Plal.* 133. 2. Whence that usuall phrase of the holy Ghost, *The man beleeveth with all his household*, *Joh.* 4. 53. *Acts* 16. 33. 34.

§ 7. But that those whom precepts do not so effectually move, are not seldom induced by examples; will best appear by the induction of particular instances. We reade, that more *infidels* were won to the *Christian faith*, by the *virtuous* and *holy lives* of the *primitive Christians*, then by the doctrine which they taught: they made the world to reade in their *lives*, that they did beleve in their *hearts*: and caused the *Heathen* to say, *This is a good God, whose servants are so good*. Yea as *Sozomen* observes, the devout life of one poor captive *Christian maid*, made a *King* and all his family imbrace the *Christian faith*. *Cicilia* likewise a poor *virgin*, by her *virtuous life* and gracious behaviour in her *martyrdom*, was the means of converting four hundred to *Christ*. And we reade that *S^t Albon* receiving a poor persecuted *Christian* into his house; by only observing his holy devotion and unblameable life, was so much affected therewith, that he became both an earnest professor of the faith, and in the end a glorious *Martyr for the faith*. All which considered, namely that precepts never shine so much, as when they are lively engraven or imprinted in some eminent person: I have thought good to reduce all, or almost all the *Evangelicall Precepts*, into a particular and familiar example, that so it may serve not only for a set copy of sanctification, but as a fit person or pattern for each mans imitation and incitation. You may suppose him another *Nathaniel*, in whose heart there is no guile, *Joh.* 1. 47. Or another *Samuel*, who was able to acquit his sincerity before God and man, *1 Sam.* 12. 3. Or another *Job*, an upright and just man, *Job* 1. 1. Or another *Fonathan*, *1 Sam.* 23. 16, 17. Or *Eliezer*, *Gen.* 15. 2. who could rejoice in others welfare, by whom themselves were deprived of great honour and revenues: Or one that does unto all others, as he would have others do unto him, *Matth.* 7. 12.

CHAP. II.

§ 1. **T**His Christian indeed, this true Beleever is one, that God (of his free grace and good pleasure) hath chosen, and elected to eternal

life before the foundation of the world ; and whom Christ hath redeemed with his precious blood.

§ 2. He is effectually called, and become a new Creature by regeneration, being both begotten and born anew of God by the immortall seed of the Word, and the Spirits powerfull working with it. And without this new birth there is no being saved, as our Saviour himself affirms, *John 3.5.*

§ 3. He is industrious after the means of grace, loves to hear Christs voice, and delights in it, as finding a sweet relish therein ; is able to know when Christ speaketh, and when the tempter ; he receives the Word not as the word of men, but as it is indeed the Word of God, with all readinesse ; for he resists not as the wicked do, but obeys Christs call ; which worketh in him mightily : for he findes it by experience quick, and powerfull, and sharper then any two edged sword ; piercing even to the dividing asunder of the soul and spirit, and of the joynts and marrow ; and to the discerning of the very thoughts, and the most secret intents of the heart.

§ 4. His heart is circumcised, or rather God takes away the stony heart out of his flesh, and gives him a new heart ; in which he writes his Law, and puts a new spirit into him, even his own Spirit ; causing him to walk in his statutes, and keep his ordinances so as to do them.

§ 5. God sheds his love abroad in his heart by the holy Ghost, who witneseth to his conscience, that he is become the childe of God ; whereby he hath union, and communion with Christ ; partakes of the divine nature, and becomes like God in holinesse.

§ 6. He is brought out of darknesse into marvellous light, hath his eyes opened to see the wonders of Gods Law ; and that vail, or curtain which before was drawn over his heart (*2 Cor. 3. 15, 16.*) taken away, and is turned from the power of Satan unto God.

§ 7. He is ashamed of his former conversation, bewailes, and mourns bitterly for his sins, actuall and originall, of omission and commission, secret as well as known ; lesser, as well as greater : yea, as well for the evil which cleaves to his best works, as for his evil works ; being more grieved for offending so good a God, then for that it doth, or might bring him shame, or punishment in this life, or in hell.

§ 8. He now findes that the Law is spirituall, binding the heart as well as the hands ; to which holy and just rule he brings all his thoughts, words and actions ; and so sees himself out of measure sinfull, as being guilty of all manner of concupiscence ; having broken every one of thole righteous precepts (*Exodus 20.*) more times and waies then he hath haire on his head ; not being able of himself to think a good thought : for that all the powers of his soul, and members of his body, are wholly, and originally corrupted.

§ 9. He sees himself as guilty of *Adams sinne* (being in his loyns,) as any Heir is liable to his Fathers debt ; and esteems it the Mother, and Nurse of all : finding it like the great wheel in a clock, that sets all the wheels

wheels on moving, while it seems to move slowest; and therefore hates and bewails it, as the most foul, hatefull, secret, deceitfull, and powerfull evil.

CHAP. III.

§ 1. **VV** Hereupon finding himself in a lost condition, and confessing that he hath deserved all the plagues of this life, and of that which is to come; and groaning under the burthen of sinne, utterly despairing of all help in himself: he is solicitously carefull in the use of the means, to attain faith in the promise of Gods mercy made in Christ, finding no rest untill he get some assurance, vehemently hungry and thirsting after, and earnestly praying for the pardon of sinne, waiting on the Lord with patience.

§ 2. He humbly, unfainedly, and freely confesseth all his sins so far as he is able, with the severall circumstances which aggravate the same, to his own shame and Gods glory.

§ 3. He will take a holy revenge on himself, even to the denying of his own reason and affections, his credit, carnall friends, profits, pleasures, and whatever else might hinder: and by restoring goods or monies evil gotten, though it were long since, and when he was a servant; in case he be able.

§ 4. He unfainedly desires to forsake all sinne, as being in some measure dead to it, Christ (by his Spirit) having freed him from the power and dominion thereof, and in part abolished it; at least he so parts from all iniquity, and hates every false way, that no one sinne doth raigne in him: for when he doth commit any evil, it is full sore against his will, as being led captive to it by the strength of Satans temptations and his own corruptions; for he never commits it freely and willingly, and with full consent: he allows not of the evil he does, no he will not premeditately, and in times not utterly deserted, do the least evil that the greatest good may come of it: neither is there any sinne he knows by himself (were it formerly never so pleasing to him) but he desires as heartily, that he might never commit it, as that God should never impute it. He likewise hates sinne thoroughly and universally, and therefore is thoroughly grieved for the abominations that are done by others; to the dishonour of God, and slander of religion, or the ruin of mens souls.

§ 5. Nor does he only abhor and depart from evil, but he cleaves unto that which is good: he is not only dead to and made free from sin, but as he hath once been the servant of sin, so he becomes the servant of righteousness: and as he hath been instrumentall to Satan, so he will now be as active to serve Christ; and be as fruitfull in good works, as he hath formerly been in evil works.

§ 6. He is conformed to the Image of Christ, and is led by the Spirit; walks in newnesse of life, lives holily, justly and unblameably, for now he walks not after the flesh, but after the Spirit, and brings forth the fruits of the Spirit, mentioned *Gal. 5. 22.* so that he is changed and renewed in every part, power and faculty: his understanding is enlightned, his minde renewed

renewed, his will changed, his affections sanctified, &c. and he who thinks he beleeves, and findes not a palpable change in his judgement, affections and actions, does but deceive himself.

CHAP. IV.

§ 1. **H**E goes often and upon all occasions unto God in prayer, in which lies all his strength; yet not as his, but as it is the intercession of Gods own Spirit in him, poured out in the Name of Christ, and according to his will: for being truly sensible of his sins and wants, he chiefly prays for the pardon of sinne, the effusion of grace, and for the assistance of Gods Spirit: that he may more firmly beleieve, more soundly repent, more zealously do, more patiently suffer, and more constantly persevere in the practice and profession of every duty. Nor does he for the most part fall into prayer without meditation and preparation; nor utter words without devotion and affection; nor without some assurance and perswasion, that God will hear and grant his requests: yea, he mostly takes notice of his enlargements in prayer, and of the successe afterwards, and is accordingly thankfull or humbled; nor that he measureth Gods hearing his suit by his present answer, or his present answer by his own sense; he will pray (at least in some poor measure) at all times, striving against deadnesse of spirit and distractions, as an heavy burthen.

§ 2. He hears the Word with attention, mindes, observes, and remembers it carefully; and receives and applies whatsoever precept or promise is spoken out of the Word, as spoken by God to himself in particular; is astonished at the deepnesse of Gods wisdom, power and goodnesse; seriously meditating upon the the Nature, Attributes, Word and Works of God: he layes it up in his heart, ponders on it in his mind, and practiseth it in his life: neither will he approach unto the Lords Table, without due examination and preparation.

§ 3. He is enlightened with the saving knowledge and hid things of the Gospel; and to see truth from error, good from evil; together with his own wretchednesse by sinne, and the riches of Gods free grace and mercy in Christ towards his own soul; he is not ignorant of the Principles of Religion, as most aged people are; but is able and ready to give a reason of the hope that is in him.

§ 4. He loves and longs after a powerfull and searching Ministry above all earthly treasures, as finding a greater necessity of spirituall then corporall food; and therefore will take any pains, or be at any cost, or suffer any disgrace to enjoy it.

§ 5. He is never offended at any wholsome truth, be it never so un-
toothsome, but affects that Ministry most which most layes open and rebukes his own sinne; even therefore coming to the light, that his deeds may be made manifest. When he hears his own sins spoken against, he does not apply the same unto others, as is the manner of too many; nor is he wise to defend the evil he does, but loves to be admonished; nor will he after warning and conviction from the Word, go on in an evil way, because his principall care is to be saved.

§ 6. He will not mock his admonisher, scoff at the means to be saved; nor make himself merry with his own damnation, as the desperately wicked do. He turns not his back upon any truth, nor flies from any instruction; he hateth not the light: yea he loves that Minister best, that most makes manifest the secrets of his heart; as knowing that God is in him of a truth. He will not refuse a Pardon because he dislikes the Messenger. Indeed he least regards those Ministers that the world admires, as well weighing what St. John saith, 1 Joh. 4. *They are of the world, therefore speak they of the world, and the world heareth them: we are of God, he that knoweth God heareth us; he that is not of God heareth not us: hereby know we the Spirit of truth, and the Spirit of error, ver. 5, 6.*

§ 7. He will not plead against God, nor ask a reason of his actions; if he meets with hard Scriptures, he runs not into error, nor is offended, but suspends his judgement, and blames his own blindness: you may know him from an unbeliever by this, he is wise to defend the truth when he hears it spoken against, but never argues against it; whereas the unbeliever (being prompted by Satan) can most subtilly argue against the truth, though he hath not a word to speak for it; yea, he thinks it religion enough if he can but dispute against the religious, which is a manifest signe of a wicked man. Briefly, he neither carps nor frets against a faithfull Minister, nor seeks to intrap him, or pervert what he delivers, but prays for him, and is ready to speak in his defence.

§ 8. He hath an high estimation of the Ministers, and means by which he was converted, and findes more sweetnesse in the Gospel then in any thing else in the world.

§ 9. Spirituall judgements, (as a famine of the Word, the blindness of mens mindes, hardness of their hearts, &c.) he accounts more wofull then any judgement the world can be sensible of.

§ 10. He is not of a reprobate judgement, in thinking good evil and evil good; neither hath he a base esteem of Gods people and their wayes, as it fares with our scoffing adversaries, who look upon zeal and holinesse with the devils spectacles; nor so farre from being holy himself that he hates holinesse in others, or so stupidly scornish as the rude rabble, who will professe that they love Christ, yet hate all such as any way resemble him. He will take head of persecuting the godly either with hand or tongue; and as he will not condemn the just, so he will not justifie the wicked, nor favour them.

§ 11. He is so farre from taking offence when none is given, that he will not be offended when offences come; as at the scandalous lives of professors, or at the multitude of heresies that are daily broached, though they grieve his very soul; but when strange things happen, he makes a wholesome construction thereof.

CHAP. V.

§ 1. **H**E prays for the enlargement, and joyces at the progresse of the Gospel, and in the common good of the Church; and so at the graces or good successe of any member in particular, and will be some way

instrumentall for Christ, praying for and earnestly desiring the salvation of others; and likewise endeavouring to win all he can to Christ; rejoicing no lesse when any good thing is done by others, then if himself did it. He highly respects all such as any way promote the Gospel, and is thankfull to them.

§ 2. He is willing to be at cost to serve the Lord, will freely administer carnall things, where he partaketh of spirituall things; and counts the same as a due, not as a benevolence: yea, he thinks it most just, that they who preach the Gospel should live of the Gospel; and that as freely as men of other Callings: which signe or character shews, a world of men that professe themselves Christians to be but counterfeits.

§ 3. He beleeves impartially the whole Word of God, threats and precepts as well as promises; and things above the reach of reason, as well as what experience hath made plain to him; he feels the power and efficacy of Gods Word and Spirit, perswading his conscience, that his sins are pardoned in Christ, and he in favour with God; so that he can truly apply Christ, and all his benefits and promises unto his own soul; trusting in him, and casting himself only upon him for pardon and salvation.

§ 4. He hath a sweet and sanctified peace in his conscience, arising from the assured forgiveness of his sins, a sound and strong joy in the Lord, and in his Word through beleiving; not seldom the holy Ghost inwardly setting to Gods privy seal, by sudden refreshings falling like the dew upon his heart, and establishing his soul before the Lord, especially after holy duties; yea, his hope (as being built upon Gods word and promises) fills him with such joy unspeakable, that it makes him rejoyce even in tribulation.

§ 5. He sometimes loseth the efficacie, feeling and comfort of faith, but the seed and habit of faith alwaies remaineth. He is often and grievously assaulted with fears and doubtings, but in the issue he alwaies gets the conquest, and is the more assured for having been so much assaulted, and does so much the more strive to make his calling and election sure, and to be assured of future happinesse after this his earthly pilgrimage.

§ 6. Or, if he have but a weak faith, yet it is sound, against which the very gates of hell shall never prevail, for he never utterly falls away from the grace of God, but perseveres in the truth, and in well doing to the end; and therein finds also a blessed thriving, and gracious progresse in true holinesse.

§ 7. He is perfectly justified by the blood of Christ, freed from the rigour of the Law, and in some good measure from the spirit of bondage; is often in combate between the flesh and the spirit, but the spirit in the end ever gets the upper hand.

CHAP. VI.

§ 1. **A**ND as he beleeves in his heart, so he is not ashamed of the crosse of Christ, but will professe the truth boldly in all estates, and in times of suffering, and publish what Christ hath done for his soul, to Gods glory and the comfort of others: yea, if called to it, he will (God assisting

assisting him) lay down his life for Christ and the Gospel, and rejoyce also that he is counted worthy.

§ 2. Neither is he high-minded, but more fears the want of grace, then confides in what he hath, for he works out his salvation with fear and trembling; and trusts not in the least to his own strength, but is ever jealous and suspicious, lest his heart should deceive him; but he resolves by Gods grace, not to use any unlawfull means, nor yeeld to any thing against the truth, for the avoiding of what he fears, be it burning at a stake; as knowing and being fully perswaded, that all things shall work together for the best unto him. And indeed the fear of God, (which is his continuall guardian) keeps him in some measure from the fear of death, and terror of the world; for he fears not them that can only kill the body, in any degree like him, that after he hath killed can cast both body and soul into hell. Nor does he grutch to lose a temporall life, when in lieu thereof he shall obtain an eternall Crown of glory.

§ 3. He is wonderfully inflamed with the love and estimation of God and of Christ, especially upon the return of his prayers, or the obtaining of some mercy; the which he shews by his hating of evil, and by his constant obedience and the delight he hath in keeping of Gods Commandements, and by his willingness to be at cost or suffer for him. Neither is he so in love with the world or any thing in it, as that it shall diminish his love to God; yea he so loves and longs for Christs appearing, that he may be united to him and enjoy his presence, that his daily prayer is, Come Lord Jesus, come quickly.

§ 4. Again, He intirely loves, and highly esteems Gods people, not out of any carnall or self ends, but for their graces, the truths sake, and because they are born of God: more loving and honouring the poor that walk uprightly, then they that pervert their wayes though they be rich, and loving them best that serve God most: He is prone to justifie them, and speak in their defence when he hears them reviled, slandered or contemned by wicked and ungodly men, though he incur their displeasure by it.

§ 5. He does not estrange himself from the people of God in their misery, but is ready to minister unto them when they stand in need, and use any means for their relief. He will solicit great ones in their behalf, and in Christs cause, though he indanger himself thereby: and can be as earnest a suitor at the throne of Grace for others that are in distresse, as for himself, even thirsting and studying how he may do them most good, as participating and being touched with compassion, and having a fellow-feeling both of the misery and felicity of others, as one member hath of another, especially of the Churches, as a member hath of the whole body. Neither can he rejoyce in his own peace and welfare, while the Church and people of God are in distresse, whose welfare he prefers before his own.

§ 6. He delights in the Saints company above all others, as finding an heavenly sweetnesse in their conference and society, where every ones words do savour of grace and wisdom; and when in every company he shall either do good or receive good.

§ 7. And

§ 7. And as he loves and delights in holy company, so he loathes evil company: neither will he have any fellowship with the workers of iniquity, or be in league with the wicked, as Swearers, Drunkards, Whoremongers, Scoffers, &c. but avoid all needlesse society with them.

§ 8. He rejoyceth when the righteous are exalted, and grieves when the wicked bear rule. He is no enemy to reformation, but earnestly desires the same, and furthers it all he can.

CHAP. VII.

§ 1. **H**E makes conscience of sanctifying the Sabbath, and sees that all under him do the same: He will not give liberty to his servants upon the Lords day to do what they list.

§ 2. He reforms his family, and sets up Gods Worship therein, performing the duties of Prayer, reading, repeating, &c. and instructing his children and servants.

§ 3. He is zealous to admonish, reclaim and reduce such as go astray; and to save those among whom he lives, out of duty and thankfulness to God and his Redeemer, and out of love to them.

§ 4. He is hated of the world for goodnesse, and suffers some way for Christ; at least, he is evil spoken of for well doing, and rejoyceth therein, or in whatsoever he suffers; well considering, that all his sufferings in this life are not worthy that glory he shall enjoy in the next.

§ 5. His graces and goodnesse gains him more enemies, and breeds him more danger, then vice and wickednesse does another man: but he is more pleased then displeased at it, for he knows by the worlds hating of him, that he is not of the world, but that Christ hath chosen him out of the world: and that he some way discovers the worlds treasons and deceits. He knows also that to be the worlds friend, is to be Gods enemy; yea he esteems it an honour to be evil spoken of by evil men (because when a thing is best they will like it least:) and a grace to be disgraced for Christ, who was farre more disgraced for him. Besides, the single approbation of one wise experimentall Christian, is enough with him to countervail the disdain and dislike of a whole Parish of sensualists; and an ounce of credit with God, more worth then a talent of mens praises. And how little is that man hurt, whom malice condemns on earth, and God commends in Heaven? If he cannot avoid their malice and evil words; he will be sure not to deserve them, which is much at one upon the matter: for as the best confutation of their slanders, is (not by our great words, but) by our good works: so his conscience knowing him innocent, like a constant friend takes him by the hand, and cheers him against all his miseries. However, he will not in the least wrong his conscience, to avoid the imputation of singularity. The scoffs of Atheists shall not beat him off from his profession: No, if he does well, hath Gods word for his warrant, and glory for his aim, nothing can daunt or discourage him. Neither the threatnings of fire, nor the fair and large promises of cunning and cruell adversaries; neither pain nor losse can make him shrink from Christ; much lesse the censures and scoffs of lewd persons. The conscience of good intentions,

let their successe be what it will; is both a sufficient discharge, and comfort to his generous minde.

CHAP. VIII.

§ 1. HE will first labour to inform, and then hearken to and obey the voice of conscience together with the motions of Gods Spirit; consider anothers case by his own, and in a good measure do to all others as he would have others do by him.

§ 2. He is just and upright in his dealings, and desires to pay every one his due: he will not borrow without care to pay again, as do the wicked, for which they are branded by the holy Ghost, *Psal. 37. 21.* He will not detain wages or workmens hire (a crying sinne that this City groans under:) He is faithfull to such as put him in trust: if a servant, he purloyns not, nor deceives in going to market: nor did ever any but hypocrites pretend care of piety towards God, and yet be unmercifull and unjust to men: yea, it is Devil like, and double damnation, to pretend piety and intend villany, *Matth. 23.* And indeed, our faith in Christ is best seen in our faithfulness to men; our invisible belief by our visible life. And wouldst thou know whether thou art a Beleever or no? this will infallibly inform thee: thy faith in the Commands will breed obedience, in the threatnings fear, in the promises comfort. O that all hypocritical professors would try themselves by this touchstone, and consequently either be what they seem (really Christians,) or seem as they are (none of Christs,) so should they not shame Religion by professing it; whereas now, they make the way of truth evil spoken of: yea, for their sakes the name of goodness is blasphemed all the day long, and an ill report raised upon them that serve God in truth: yea, they have made our savour to stink in the eyes of all the people, and put a sword into the hands of prophane men to slay us, as wofull experience shews: for by reason of such, how do the devil and his limbs triumph over the religious! yea, the Saints are not only reproached, the truth disgraced, and Religion it self scandalized; but this gives occasion to others to blaspheme God, and to doubt whether all Divinity be not meer Policy, and the Scriptures a Fable, whereby millions are so hardened, that they even protest against their own conversion: which being so, if you either love God or his people, if you either care for other mens souls or your own, remove this stumbling block, and no longer deceive your selves; for though he that is not a true Christian may be just, yet he that is not just cannot possibly be a true Christian.

§ 3. And as he is just in getting, so he is neither profuse in spending, nor backward (according to his ability) in relieving Christs members for his sake, but will give back a considerable part of all he hath to God; and acknowledge, that he is only a Steward (not an Owner) of what he doth possesse.

§ 4. He is not sordidly covetous, nor given to filthy lucre: for the covetous person is an Idolater, and hath no inheritance in the Kingdom of Christ and of God, and therefore cannot possibly be a Beleever: nor do we read of one godly person in the whole Bible, that was covetous. He is contented

contented with things necessary, and desires not great matters : for if he have food and raiment, he will therewith be content : considering how they that will needs be rich, fall into temptations and snares, and into many foolish and noysome lusts, which drown men in perdition and destruction : and that the desire of money is the root of all evil ; which while some lusted after, they erred from the faith, and pierced themselves through with many sorrowes. He will neither defraud nor oppress his brother in any matter : he will not deal unjustly in line, in weight, or in measure. He lusteth not after forbidden fruit, nor coveteth that which is anothers. He will not remove his neighbours Land mark, nor conceal any Deeds or Writings that make for his neighbours advantage. If his neighbour suffer prejudice or losse in any thing belonging to him, through his or his servants means, he will make him recompence to the full. In case his Cattell break into his neighbours ground, and eat his corn or grasse ; he will willingly, and without compulsion satisfie for the damage. He will not detain the poor workmans hire untill the morning, least his family should want bread for the present. He loves Justice in the least things, and desires rather to buy what he would have, then that it be given him : chusing to eat his own bread, and to drink water out of his own cistern. He hateth gifts, least they should corrupt his judgement and make him partiall. Nor is he legally just, or conscionable according to the Statute only, but piously just. If his conscience tells him, that he hath any way prejudiced his neighbour, though there be none to witnesse against him ; though it be unknown to the party himself that suffers the damage, he will make him satisfaction, and never think he merits by it. If he finde any thing, he both desires and endeavours to finde out the owner, that he may restore it. He will not take advantage from his neighbours poverty or simplicity, to oppress or coulsen him. He will not compound with Creditors, for ten shillings in the pound, when he is able to pay all. He will not take an enemies goods, or the goods of an Heathen ; though it be beyond the Lines without making satisfaction, or returning a valuable consideration ; though the Laws of the Land will bear him out in it : yea although he have Letters of Mark, for his warrant, unlesse there be some other cause. If he make an oath or promise, though to his and Gods enemy, and to his great disadvantage ; he will faithfully perform it, and not violate the same. Before he useth the extremity either of Law or of Arms, he offers conditions of peace ; and before he will fall to blowes, he will try what reason will do, soundly examine the cause, and hear what the party can say for himself : and after that, he will rather suffer and yeeld some part of his right, then do wrong, contend or go to Law. For he will not do all he may, least evil men speak ill of him, or insult, as they are very prone to do, by reason of their spight at religion. Lastly, he seldom but gets the victory ; yea it is rare if he be vanquishd, either in going to Law or making war ; because he never undertakes war or suit without just cause, and to a good intent. Yea it is rare also, if this be not the issue, the lesse he covets the more he hath ; and the lesse he thirsts after these temporall things, the more he covers spirituall things.

§ 5. Neither love nor hatred shall rob him of his judgement, or make him partiall. He will neither esteeme father, nor, mother, nor wife, nor childe, so as to disobey God in the least for their sakes. He will not wrong his children by a former wife, to give that which is due unto them, unto the children of a second wife: but he will make his first-born Heir, and give him a double portion of all that he hath. If his sonne be stubborn and disobedient, a rioter and a drunkard; he will not nourish him in it, but inflict due punishment upon him according to his demerits. He will not seek to save a murderer from death; least he make the whole Land guilty of blood. No, be it his own sonne, least in saving him from a temporall shame and punishment, he should bring upon him an eternall: and in lieu of saving his body, he should destroy his soul. Besides, he will rather his own childe shall be destroyed, then God dishonoured, and his Law not executed. It matters not to him what others would do, nor what all the world sayes; if they bring not a written word, they prevail nothing: he will go on in his uprightnesse, and not shame to be singular: as more fearing Gods anger then the worlds scorns. Neither custom nor example of his fore-fathers will he follow, without or against the written word. No, he will not follow *Paul* himself, any farther then he follows *Christ*. He remembers how vain, ignorant and sinfull his former conversation (which he received by the traditions of his fathers) was: and thinks it too much to continue still therein. Nor will he take encouragement from the Saints falls, to do the like: but they shall serve him as Sea-marks, to make him beware. Indeed when things are of a doubtfull nature, he will take the surest (not the strongest) side, and which draws nearest to probability: and where the Law written doth cease, he will observe that which is allowed by the practice and custom of the godly and religious.

CHAP. IX.

§ 1. [] E is neither Drunkard nor Glutton, he neither carries long at the Wine, nor goes often to it, as is the custom of too many; indeed, whether they are *Christians* or no I cannot easily be satisfied.

§ 2. He is no Health-drinker; for he abhors drunkennesse, as the root of all evil, and rot of all good, and scorns the reputation of good fellowship. He is none of those that *Peter* speaks of; who have eyes full of adultery, and that cannot cease to siene: that gaze upon every fair face, and lust after every beautifull woman. He will not be caught, nor yeeld to the imbraces of a Harlot: though her lips drop like an hony-combe, and her mouth be smother then oyl; though she offereth her self in the streets, and lyeth in wait for him at every corner. Yea he is wise enough to consider that it may not be a woman, but the devil in the likenesse of a woman as some have thus been cheated.

§ 3. He denies ungodlinesse and worldly lusts, and lives soberly and chastly in this present world, keeping the members of his body holy; for if he hath not the gift of continency he will marry: his speech is not lewd, or obscene, nor useth he any lascivious behaviour, nor does he take liberty to gaze upon beautifull women.

§ 4. It is not his manner to curse he he never so much provoked, neither will he take the Name of God in vain, but reverently use his Titles in his Talk: much lesse will he swear by his Name, except upon urgent occasion, and being lawfully called so it before a Magistrate: least of all dares he swear by or invoke that which is no god; namely by any creature or Idol, which carnall men ignorantly call petty oathes: No, but as he will not swear, so he fears an Oath.

§ 5. He will speak the truth from his heart, and not willingly and premeditatedly either lye or equivocate; much lesse will he allow himself in it or seek to defend it; for such as will do so, have not as yet past the second birth.

§ 6. In bearing witness he will speak the whole truth impartially, without fearing or favouring either party, that is, as well what makes for the Defendant though an enemy, as for the Plaintiff being his friend or Master: neither will he conceal a wicked device, when by revealing the same it may be prevented..

§ 7. He loves, and fears, and beleeves, and serves the Lord, and seeks his glory, and the good of others in every thing; at least, he desires and endeavours so to do. He will omit no opportunity of doing good, nor do evil though he hath opportunity. He remembers his Vow in *Baptism*, and is carefull to perform what he then promised: and so far as he comes short of his duty, so far forth he will be humbled. He tempteth not to evil, but draweth all he can to goodnesse. He will behave himself honestly and unblameably before those among whom he lives: that he may not dishonour God, nor offend either those that are within, or those that are without. He will never suffer base thoughts of God to finde harbour in his heart, deal he never so harshly with him; being more prone to complain of his sinne then of his punishment: for he will turn his eyes inward, and read his sinne in his punishment: and instead of murmuring for the few things he wants, be thankfull for the many things he enjoys. Whereas others that are unbelievers, will do something for God; when it makes for their own ends, he will suffer for him, and hold out in his works where Satan dwells and keeps his throne. And what they do for fear of the Law, he does for love of the Gospel. As who are *Believers* indeed, is only known where the power of godlinesse is in contempt; where a *Christian* in name only, will scoff at a *Christian* indeed: for in such times, many will superstitiously adore the *Crucifix*, that are enemies to the *Crosse of Christ*: and worship the dead *Saints* in a cold profession, while they worry the living in a cruell persecution. For *Christ* is stoned by many that are called *Christians*, though no otherwife then the Heathen Images are called gods. But the Believer, as he will not go on in an evil way, though flattered by never so good success: so he will not be discouraged in a good way, though he meets with ill success, because he is more carefull to please God then men. Nature is like glasse, bright but brittle: she resolved *Christian* like gold, which if we rub it, or beat it, or melt it; it will endure the test; the touch, the hammer, and still shine

shine more orient. A true Believer having once acknowledged the way of righteousness, will not after turn from the holy Commandment: Like the dog that returns to his vomit, or the sow that was washed to her wallowing in the mire. Again, he will not come to his ends by unlawful means; he seeks not to *Witchet, Wisards* or *Southsayers* in his distresse, or to be resolved of his doubts: but to *Gods Word* and *Ministers*, and to *God* himself by prayer: and in praying to him, he desires not outward blessings so much as *Gods* blessing upon them; he desireth not so much food and rayment, as that God will give them power to nourish, warm and comfort him, knowing that except that be granted, they cannot of themselves do it. And so of riches, wisdom, &c. He desires not so much a great estate as a contented minde. He desires not riches, that he may lay it out on his pleasures; yea, he knows that God will not give if he abuse his gifts. And as he prays for Gods blessing, so he neglects not to use the means. When he hath attained his end, or receives any mercy, whether it be riches or other gifts, victory or the like; he ascribes not the praise thereof to his wisdom or industry, but wholly and only to the free mercy of God in Christ.

CHAP. X.

§ 1. HE is not implacable, nor will he revenge himself on an enemy, though he hath power in his hand to do it, but shuts his ears and heart in this and other cases, against Satans temptations: yea, upon the least change, he can forgive him as heartily as he desires God should forgive him: yea, he loves and wishes well, and can willingly do good to them that do evil to him; even desiring his greatest enemies conversion, together with his prosperity. He rejoyceth not at anothers fall, but is grieved both for their sins and miseries: nor is he grieved at any ones good, especially at his gifts, and the graces of Gods Spirit in him.

§ 2. Through the study of vertue and Christian prudence, he makes the servile passions of his minde (fear and anger,) subject to the more noble faculties of his soul, reason and understanding. As appears in the provocation of an enemy; for let him be injured, he will both forbear and forgive: well considering, that *it is the glory of a man to passe by an offence*: and that it is greater fortitude to overcome his own passions, then to vanquish a City. Wherefore, instead of returning like for like, he will pacifie his enemy with milde words and gentle behaviour: which may be resembled to Milk that quenqueth wild-fire, or Oyl that quenches Lime which by water is kindled: and thinks it enough for one to be angry at a time. He is not like our Russians and *sonnes of Belial*, who when they are displeased with others, will fly in their Makers face, and tear the Name of their Saviour in pieces: even swearing away their part in that bloud which must save them if ever they be saved. Nor like our Gallanis, whom the Devil hath so blinded and bewitched, that they will contend for the way, and strive for the wall even to the death: and kill one another, as though either of their honours were of more worth, then both their souls. Or admit one get the victory, miserable is that victory where-

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in thou overcomest thine enemy, and thy passions; yea the Devil in the mean time overcomes thee: perhaps thou slayest his body, but the Devil slayes thy soul. Nor like those fools you see walking in *Westminster-Hall*, that like two Cocks of the game, peck out one anothers eyes to make the Lawyers sport. No sayes he, why should I vex my self, because another hath vexed me? Or why should I do my self a shrewd turn, because another would? And admit carnall reason shall alledge to him, that his enemy is unworthy to be forgiven: rectified reason will answer, but *Christ* is worthy to be obeyed, who hath commanded me to forgive him. And well may I bear with him, when his Maker bears with me: and forgive him, when *Christ* hath forgiven me much more. Nor can any repute him a coward for this his humble patience: the true coward is your Hot-Spur, that fears the blasts of mens breath, and not the fire of Gods wrath: that trembles at the thought of a Prison, and yet fears not hell fire. But the Beleever is as bold as a Lion if his cause be good: yea to speak rightly, there is no such coward, none so valiant as the Beleever: without Gods warrant he dares do nothing, with it any thing. He fears none but the displeasure of the highest, and runs away from nothing but sinne. Indeed he more fears the least sinne then the greatest torment; as may be seen in the *Martyrs* that noble Army. But he is so far from fearing an impotent enemy, that he fears not death it self: no not the Day of Judgement, 1 Joh. 4. 17. Luk. 21. 25, 26, 27. yea he is so strong withall, that he is able to prevail with God, Gen. 32. 26, 28. Exod. 32. 10. And overcome the world, the flesh, and the Devil, 1 Joh. 2. 14. and 5. 4. Gal. 5. 24. and all this by his faith, patience and prayer: and not seldom does he overcome his enemy too by well-doing: for he lives so well, that his back-biting adversaries are either put to silence, or constrained to praise God, and speak well of him.

§ 3. He hath learnt (from Gods dealing with him) to be mercifull, as his heavenly Father is mercifull, even to his beast. Nor do any that resemble God or *Christ*, (but Satan and Antichrist, as partaking of the Devils nature) sport themselves in Bear-baiting, Dogge, or Cock-fighting, hurting of tame Ducks, and the like: or if so, they are not well versed in Christianity: as for such as are cruell to their servants, I marvell how they can expect that their master in Heaven should be mercifull to them: and certainly, should they be deprived from ever having the help or benefit of servants, (as good Queen *Elizabeth* once served a Butcher and his wife, for their cruelty to a poor Girle they kept) they would in a short time learn to be both wiser and better.

CHAP. XI.

§ 1. HE is not the worse or prouder, for prosperity or outward blessings, but the better and more thankfull for them: he is bettered also by affliction, and makes a gain of his losses; and being in distresse, as he prays for deliverance, so he is accordingly thankfull when delivered: yea, he will mak vows, and so promise amendment, that he is as carefull to perform the same when he is delivered, which a wicked man never does.

§ 1. He

§ 2. He seeks God in all he does, and acknowledges him in all he either receives or suffers: he observes the severall passages of his Providence, acknowledging all things to be ordered thereby, and that it extendeth to the least hair on his head: hath a comfortable experience of his disposing all to work for the best unto him; admires the same, and his goodnesse therein, and is accordingly thankfull for it: yea he keeps a Record or Register of Gods speciall mercies and deliverances, and of his own often and great provocations, and not seldom meditates thereon: neither does he murmur when he wants any thing, as most of our ignorant poor do, whose whole life, language and religion, is nought else but a continued act of muttering and murmuring: perhaps they want many things for their bodies, because they slight whatsoever is offered them for their souls; and because God the giver is not in all their thoughts except to blaspheme him, and to spend his Day in the devils service, for they never minde how God hath appointed it his Market-day for their souls: now these brutish Animals are very sensible if they want never so little, and for that they murmur; but they enjoy millions of mercies which they never cordially give thanks for: and I wish they were often put in minde, how many thousand *Israelites* were destroyed in the wilderness, only for that grievous sinne of murmuring, though their streights and extremities were far greater; but as good blow in the dust as speak to these. And as they have no reason, so they will hear none, only such as truly fear God know that he owes them nothing; yea, whatever they enjoy on this side hell, they think themselves unworthy of it.

§ 3. He honours and obeyes his Parents, and God accordingly prospereth him, and longeth his dayes. If they stand in need, he will nourish and maintain them, as they did him in his need. If a servant, he serves his Master in singleness of heart, as unto Christ, not with eyeservice, but out of conscience. And the Lord is with him, and prospereth all he takes in hand; gives him such favour in his Masters sight, that he trusteth him with all he hath. Yea the Lord blesteth his Master, and all the family fares the better for his sake. He will not be charitable with his Masters goods, nor wastfull with his Parents. If a Master, he useth his servants so, as considering that himself is a servant to a greater Master. To a good servant he is kinde and liberall: and having staid long with him, and done him good and faithfull service, he will at the end of his years, not only make him free, but give him a bountifull reward, answerable to the good service he hath performed; and by this he is more enriched. He will not bid his servants tell lyes, or being at home to say he is abroad. He loves not to rail, or speak evil of *Magistrates*; as being sent of God, for the punishment of evil doers, and for the praise of them that do well.

§ 4. He is not glad of pretences against obeying the *Magistrates* command, but will obey Authority as the Ordinance of God; and be subject more out of conscience then fear, as placed by God over him: and to all their Laws, if they crosse not Gods Law; for otherwise

he will lose his liberty, part with the right hand of profit, and the right eye of pleasure; yea, lose his life rather then a good conscience, and sinne against God; for he will not disobey God to obey great ones. In choosing them, he will have respect to their piety and fittnesse; and not to wealth, favour or any other either private or base ends.

§ 5. Whereas many love peace but regard not truth; and others are all for truth without caring for peace; he together with truth, loves, and studies, and labours to have a lawfull peace with all men, and so seeks it, that he will suffer rather then do wrong: and to avoid offence, he will be overruled in indifferent things; as Christ gave him an example, when he paid Pole-money.

§ 6. If a *Magistrate*, he will not be partiall in any cause, nor will he either for fear or favour do any thing against the truth; or give sentence against his conscience, or use his power in favour of the wicked; but be just in shewing mercy, severe to the evil, cherishing and protecting the good.

§ 7. If a *Minister*, he will not preach to please but to profit: nor will he dare to serve at the Altar without being holy.

§ 8. He is faithfull to his friend, for his love extends to his soul: he will speak of his faults to his face, of his vertues behind his back. The deep and devillish plots of wicked Politicians never enter into his thoughts, because the fear of God keeps them out. Or if they offer to intrude themselves, they have not the least admittance: for he (so far forth as he can) refrains all dispute with sinne, Satan or his instruments,

§ 9. He is no Neuter when Gods cause is in question, but he will help the Lord against the mighty. He employes himself in some lawfull calling, he lives not idely. He will not company with wicked persons, for fear of being infected by them: nor joyn in Marriage either with Idolaters or prophane persons, least he should learn their customs. Nor give his children in marriage to them for the same reason. He is carefull to preserve his childrens chastity: and therefore he will in due time provide fit matches for them. Be he Parent, Master or Magistrate, he will think it no disparagement to his greatnesse, if Christs Ambassadour shall as he is bound, require him to give some testimony that he is a *Christian*, before he intrudes himself to the Lords Table. Yea, he will as Christ hath commanded him, be ready to give a reason of the hope that is in him, though in the presence of others that are not so rich, ancient or learned as himself, though he was never in so many years examined: and indeed none but proud and ignorant persons, will stand upon comparisons in Gods worship; for pretend they what they will, the genuine reason is, they are ashamed to make known their ignorance.

CHAP. XII.

§ 1. **H**E is not rashly censorious, but judgeth of things, actions and persons, (not as they are in the worlds repute, but) as they are in Gods account, and as he in his Word allowes or condemns them; he censures none for things indifferent, but you must be able to alledge the violation of some Law, much lesse will he mock or despise a man for

his poverty or any naturall defect : as for judging anothers thoughts to be evil when he cannot tax his life, or making ill constructions of good actions, or sleighting and disparaging them, or thinking the worse of a man for having of a tender conscience, he utterly abhors. He is not easily suspitious without just cause, neither will he willingly wrest mens words, or misconster their meanings, but take their sayings and doings in the best sense. He will not hearken to tal.-bearers, nor is he apt to beleve an evil report without good ground, neither will he condemn a man without hearing him speak. He never determines of any ones finall estate be he never so wicked, well knowing, that God may change his heart in a moment : neither will he conclude one to be a wicked man, or an hypocrite for appearances, or moates, or some sudden eruptions or common infirmities, or for sinnes before conversion, or for this or that single act of grosse impiety, when the main tenor and course of his life besides is a continuall current of honesty and goodnesse ; though he may suspend his good opinion in case of some unexpected misdemeanour, or for lesser evils, either affected or often repeated. He is tender-hearted, and can bear with the infirmities of the weak, and is ready to cherish them that are cast down. He does not expect a full growth of Grace in the Cradle of a mans conversion ; yea, he yeelds the best Christians (in this their state of imperfection) their graynes of allowance, as our Saviour did to his Apostles.

§ 2. He will neither backbite others, nor give ear to backbiters of others. Neither lend Satan his tongue to utter, nor his ears to hear, nor his heart to beleve lyes and slanders. He will not lessen his own credit, by traducing one that wrongs him : he will not lessen his own shame and blame, by traducing one he hath wronged ; as too many do. He wonders not so much at anothers ingratitude to him, as at his own unthankfulness to God. He will pardon many things in others, which he will not tolerate in himself. He will neither arrogate to himself, nor derogate from another : neither vilifie other mens doings, nor over highly prize his own. He will not condemn, censure or slight that which he understands not. To finde gall in a Pidgion, a knot in a Bulrush, where is none, is none of his humour. In relating an enemies words, he will neither adde to them, nor diminish from them. The faults of a few, shall not make him uncharitable to all ; nor the goodnesse of many, make him credulous of the rest. He envies none for doing, or faring, or being better esteemed then himself.

CHAP. XIII.

§ 1. **H**E is more knowing then the men of the world ; for as he hath the light of the Spirit, and the eye of faith above them, so the Word of Christ dwelleth in him plentifully in all wisdom and spirituall understanding : and he increaseth daily in the knowledge of God, and of our Lord and Saviour Jesus Christ ; because God reveals himself to him in a great measure as to his friend. Besides, his knowledge is about the best things ; and one drop of soul wisdom and saving knowledge, guid

ded by the fear of God, is more worth then all humane learning. And to this knowledge, unbelievers are meer strangers. Yea be they never so wise and learned in other things, they have only the theory of this wisdom; they can prattle of it by roar, but they know not what it is by effect and experience. Yea if a man want faith, holiness, the love of God, and the Spirit of God to be his teacher; he shall not be able really, and by his own experience, to know the chief points of Christian Religion; such as are *faith, repentance, regeneration, the love of God, the presence of the Spirit, the remission of sinnes, the effusion of grace, the possession of heavenly comforts*: nor what the *peace of conscience*, and *joy in the holy Ghost* is; nor what the *communion of Saints* means; when every one of these are easie and familiar to the meekest and simplest Beleever. And the reason is, the Beleever digests his knowledge into practise, and imployes it to the glory of the giver, his neighbours good, and the furthering of his own salvation. He is neither ungrounded in the Principles of Religion, nor unconscionable in the practise. Each Book or Sermon, both increaseth his knowledge and lessens his vices. Yea he will pick something out of every thing, and gather honey from the self same thing that others will poyson. Another hating the truth shall make him love it the more; for he is instructed both by similitude and contrariety. Whereas let the unbeliever know never so much, he is resolved to be never the better: and they who are unwilling to obey, God thinks unworthy to know. Whence it is also, that as what the Beleever doth is good for the matter, so he will do it well also for the manner: and in all his actions observe, whether his ends be good or evil; for he will do good actions with good intentions; and not be moved unto them by bale end, as is the unbeliever. Nor is he puffed up eicher with his knowledge or parts; well knowing that he is ignorant of many things, for a few that he understands; and that he falls short of others in what he most excells. Nor will he build upon his knowledge, but in cases doubtfull he will advise with others: Yea he will submit to the better advice, even of his inferiour or maid-servant.

§ 2. He is not erroneous in his judgement, he neither affects curiosity nor singularity; which is the foolish ambition of unblest understandings. But he wholly applies himself to those things which God hath revealed in his Word; and to the confirmation of received truths; which is the meeknesse and humility of the best judgements; and so is wise according to sobriety. Nor does he so cry up Justification, as to cry down and quite overthrow Sanctification. He reads and hears with an honest and good heart: and to the end only that he may know savingly, beleeve rightly, and live religiously; and God grants his desire in all the three. He is resolved to do Gods Will, therefore God gives him to know the Doctrine, whether it be of God or no. Neither will he give heed nor lend his ear to the intising words of false Prophets, or spirits of error; who speak lyes through hypocrisie, as having their consciences burned with an hot iron. None can beguile him with their sleights and cunning craftinesse whereby they lye in wait to deceive; for his heart is

stablished

stablished with grace. He is not wauering, nor carried about with every winde of Doctrine, which vain talkers and deceivers of mindes daily vent; because he is rooted and stablished in the faith. He avoides all prophane and vain babblings; all foolish and unlearned questions which are endlesse; all strife about words, which is to no profit: all Jewish fables and commandments of men, and genealogies; which breed vain janglings, rather then godly edification which is by faith; all brawlings and contentions about the Law, as being unprofitable and vain. He will not be spoyled through Philosophy or great shewes of learning. He doth not about froward disputations, and things that ingender unto more ungodlinesse: as well knowing, that the words of these false Apostles and teachers of lyes fret like a Canker, poyson mens judgements, and pervert their simple and superstitious hearers: but rather studies to have a good conscience and faith unfained. Whereas it is the portion of all rotten hearted and hypocritical Professors, to be given up to error and to beleue lyes. In brief, he will entertain nothing which is contrary to wholesome Doctrine, and not according to the glorious Gospel of the blessed God. Yea if there be any that erre concerning the truth, or having a shew of godlinesse deny the power of it, he turns away from such. Again, he is not for *Paul*, nor *Apollos*, nor *Cephas*, but for all that bring the Word for their warrant. And those who will not suffer wholesome Doctrine, but having their ears itching, do after their own lusts get them an heap of Teachers, turning their ears from the truth, being given unto fables, are farre from being of his minde. He is none of those that creep into houses, and lead captive simple women laden with sins, and led away with divers lusts; that subvert whole families, by walking in craftinesse and handling the Word deceitfully; and that teach things which they ought not for filthy lucre sake, even delighting themselves in their deceivings: that beguile unstable souls by promising them liberty, and are themselves the servants of corruption, being men of corrupt mindes, that resist the truth, and are reprobate concerning the faith. He will reject him that is an Heretick, after once or twice admonition; knowing that he who is such, is perverted, and sinneth, being damned of his own self. He is no causer of division or dissention in the Church.

CHAP. XIV.

§ 1. **B**ut he wins many to the truth, for he is charitable, wishes all good and happy like himself; and accordingly proves a means of bringing many to Heaven, and that two wayes: First, whereas others by their evil example, are a means to destroy many; he by his good example, is a means to save many. For he is upright and sincere hearted to God and man. He is none of those that professe God with their words, and with their works deny him. He is not double-tongued; but as he thinks in his heart, so he speaks with his mouth; and as he is led by his conscience, so his conscience is led by truth. In fine, he is known from another man, only by the holinesse and uprightness of his life and conversation. Yea all may read in his life, that he beleeveth in his heart: and

are forced to say, This is a good God, whose servant is so good : or, This is a good, holy and operative Religion ; that thus changes and transforms men into new Creatures. For his life is like a precious and sweet perfume ; whose savour spreads it self, and is pleasant to all that come near. Yea, he sows those good works that remain to posterity, and are reaped by succession ; and he shall be happy in making others so. But secondly, as the wicked draw all they can to Hell by their allurements and subrill perswasions ; so he draws all he can to Heaven, by his admonitions and sweet compellations. He loves the soul of his Neighbour, and therefore he will tell him of his faults, and the Judgements of God due unto the same. Yea rather then let one go headlong to destruction, he will violently pluck him out of the fire ; for he hath not only zeal, but courage to do good : he is not lukewarm, nor will he suffer discretion to eat up his devotion, as it fares with common professors. For he had rather hazzard the censure of some, then hinder the good of others. Yea rather then be guilty of other mens sins by his cowardly silence, he can afford to be despised, and thought out of his wits by the world ; reputed a fool, and pointed at in the streets. For he prefers Gods favour before all the worlds ; and his glory before his own credit. Nor that he wants wit, or deserves contempt ; for his zeal is mixed with discretion, and he makes knowledge the pilot of his devotion : but his love to God is such, as he cannot bear with them that are evil. His righteous soul is vexed with seeing, and hearing the uncleanly conversation of their unlawfull deeds. Yea it cuts his very heart to hear Christ so wounded with oathes, blasphemies and reproaches, who is the life of his life, and soul of his soul. And his love to sinners also, for his zeal against them, is a sweet compound of love and anger : for though he hates the vices of a wicked man, yet he loves his person : he can chide him sharply, and yet at the same time pray for him heartily. Whereby he not seldom saves his brother, for he findes favour in the sight of God, and prevails with him for things hard to be obtained. As when *steuens* prayer prevailed for persecuting *Paul*, and our Saviours prayer for his murderers.

§ 2. He hath low and mean thoughts of himself ; therefore the Lord makes him excell, and shews his strength by him. He abhors to think himself better then others, because God blesteth him more with outward blessings, or hath bestowed more inward gifts and graces upon him then upon others: well knowing that God resisteth the proud, and giveth grace to the humble. He is not lifted up, nor cast down with mens flatteries or slanders. He forgets his good deeds, and therefore God remembers them : he remembers his evil deeds, therefore God forgets them. He is not envious, nor given to strife ; but of a meek and quiet spirit ; peaceable, gentle and easie to be intreated. He affects rather plainnesse then pomp : and will rather refuse places of honour, then eagerly pursue after them. He never stands so secure, but he will take heed least he fall: and prefers an humble fear, before a presumptuous confidence. He makes conscience of small sins, least they should prove wedges to greater. When he is tempted to evil,

evil, the fear of God keeps him innocent. And it is alwaies in his minde, that God seeth all things, and is ever beholding him. He will neither deny, nor diminish, nor justifie his sinne, nor shift it off to others. If he have falne into an evil, he will beware of doing it the second time; well knowing that there is no laying hold of the Promises, without making conscience of and obeying the Precepts.

CHAP. XV.

§ 1. **S**O you have (in part) seen; how he loves, and fears, and serves the Lord, and seeks his glory and the good of others: but (which is very observable) shall I shew you how the Lord blesteth him in every thing he takes in hand, or that does befall him? I pray observe the severals, and then if you be not yet a Beleever, you will neglect no means, in endeavour or opportunity to obtain such a blessed condition; the particulars are many, I'll mention a few only. First if he be in prosperity, as he shall be sure to have plenty of all outward things, if God sees that it would be good for him; so that he shall lend to others, but shall not borrow himself. He will be accordingly thankfull, and as God blesteth him more or lesse, so will he do good; and the more rich, the more rich will he be in good works, and the more ready to distribute and communicate. For he is pitifull, and ready to shew mercy where is need; and to defend, rescue and deliver the oppressed, out of the hands of their enemies and oppressors, if he have power and opportunity to do it. And by reason of his bountifullnesse to the poor, he becometh more rich, so that he is not more ready to pray for blessings in his want, then he is to give thanks for them being obtained. And be he never so rich, he is not high minded; neither does he trust in uncertain riches, but in the living God. For in his prosperity he forgetteth not his former low estate; but is ever meditating upon, and admiring the Lords goodnesse towards him. Yea he sets a *Memorandum* upon every remarkable mercy, that he may not forget it: and admires that God should set his delight and love upon him, and choose him above many others: and this makes him strive to surpasse others in his love and service to God again. Whereas unbelievers, when they are waxed fat with the good blessings of God, they will spurn with the heel, and forsake God that made them: nor once regarding the strong God of their salvation, but provoke him with strange Gods and other abominations: but it fares not so with the Beleever, neither doth he so requite the Lord. And as he is thankfull to the Author, so likewise to any that he shall make instrumentall for his good: thinking himself bound to remember and requite good turns.

§ 2. Secondly, if he falls into adversity or any kind of distresse; he knowes it is sent of the Lord in love, and to do him good, and to give him occasion of rejoycing afterwards. He well considers, that scarce any thing more proves us his; then his stripes: that stripes from the Almighty, are so farre from arguing his displeasure, that contrarily there are few better tokens and pledges of his adoption and love: and that they are bastards and not sonnes who are without correction. And so it is, that

as many as God loves, he rebukes and chastens. And as it is sent for his good, so it doth him good: crosses in his estate, diseases in his body, maladies in his minde, are medicines to his soul: the impairing of the one, is the repairing of the other. His sinne dies with his fame, or with his health, or with his peace, or with his outward estate. Yea: it both lessens his sins, and increaseth his graces: for God sends him afflictions both for his instruction and reformation, to scour away the rust of corruption, and to try the truth of his sanctification; for the increase of his patience, and the exercise of his faith, and the improvement of his zeal, and to provoke his importunity, and to double his obligation; to greaten each other grace, and to augment his glory. Again, he inflicteth a lesse punishment to avoid a greater: and by smarting in his body, state or name, he is saved from smarting in his soul. He is chastened that he may be converted, not confounded: his worse part, to wit his body, state or name is impoverished; that his better part, that is, his soul may be saved in the day of Judgement. But see it in some particulars, as first how it makes him humble and thankfull: for he not only calls to minde his own unworthinesse of the least mercy he still enjoyes; and how he hath provoked the giver; (for he is ever meditating of what Christ hath done and suffered for him, and how he hath provoked Christ:) but he also compares what he suffers, with what he might have suffered; arguing thus with himself, He that hath taken this from me, might have taken more: he that afflicts me for a time, could have held me longer: he that hath touched me in part, could have stricken me in whole: he that laid this upon my body, hath power to lay a greater rod both upon my body and soul, without doing me the least wrong. And so goes on, I was born a childe of wrath, and whereas God might have left me in that perishing condition and chosen others, he hath of his free grace adoped me and left others. And this makes him cry out, O the depth! as a mercy beyond all expresseion: saying further, O my soul, thou hast not room enough for thankfulness! And the truth is, if we could but seriously think upon our deliverance from hell fire, it alone would be thought cause enough to make us both patient and thankfull, though the things we now delight in be taken from us. And sure I am, nothing can be too much to endure for those pleasures in Heaven which shall endure for ever. O that we could keep fast in our memories but these two things! and upon all occasions make use of them; and consider withall, that the least mercy is beyond our best merit. And no better remedy for impatience, then to cast up our receipts, and compare them with our deservings. But secondly, Gods corrections are his instructions; his lashes lessons, his scourges schoolmasters, his chastisements advertisements to him; by feeling of smart he learns to decline the cause. Yea, this hath taught him to fly from the works of darknesse at a great distance: and to consider as well the bitterness of what will follow, as the sweetness of a momentary pleasure; and so cleared his sight, that he can now discern sinne in all he thinks, and speaks, and does; for he is ever bewailing his wants and weaknesses; the hardness of his heart, want of

faith, &c.

faith, &c. Thirdly, it abundantly increaseth his joy and comfort: for admit Satan and the world should deprive him of all outward comforts at once; yet God at the same time will supply the want of these, with comforts farre surpassing and transcending them: as first, the assurance of the pardon of sinne alone, is able to clear all storms of the minde: it teacheth misery, as sicknesse, poverty, famine, imprisonment, infamy, &c. even to laugh; for then let death happen, it matters not: when a malefactor hath sued out his pardon, let the Assizes come when they will, the sooner the better. But to this is added the peace of conscience, the marrow of all comforts, otherwise called the peace of God, which passeth all understanding, and surpasseth all commending; for never did man finde pleasure upon earth, like the sweet testimony of an appeased conscience reconciled unto God, cleansed by the blood of the Lambe, and quieted by the presence of the holy Ghost. As the Martyrs felt, who even clapt their hands for joy in the midst of the flames; and were even ravishd before they were permitted to dye: so great, and so surpassing all expressing is the peace and comfort of a good conscience. Again thirdly, Affliction bringeth with it the company of God himself; *I will be with you in tribulation*, saith God, *Psal. 91. 15*. As when those three were cast into the fiery furnace, *Dan. 3*. there was presently a fourth came to bear them company, and that was God himself, *ver. 23, to 27*. and his presence makes any condition comfortable, were a man even in hell it self. See more *Acts 13. 52*. And as his sufferings abound, so his consolation also aboundeth, *2 Cor. 1. 5*. Indeed the unbeliever laughs more, but that laughter is only the hypocrisie of mirth: they rejoyce in the face only and not in the heart: nor can it be solid comfort, except it hath his issue from a good conscience; whereas Gods Word teacheth, and a good conscience findeth, that even the tears of those that pray, are sweeter then the joyes of the Theater. But this is not all, for according to the tribulations laid upon him and borne by him, shall the retribution of glory be proportioned. I might go on, and shew how it makes him pittifull and compassionate to others: evils have taught him to bemoane all that affliction makes to groan; and sundry the like which I may not here stand upon. And this is enough to shew, that affliction in generall makes much for his advantage: now see how he is a great gainer by each particular crosse:

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CHAP. XVI.

§ 1. **F**irst, Let him fall into poverty, or have his goods and lands confiscated, this shall not hurt but do him good also: for he will not by sinne releve his wants; poverty shall not constrain him to steale. He will not tell a lye (God assisting him) though you would give him an house full of god. Whereas let unbelievers fall into the like condition, that they may maintain themselves, they will lye, deceive, steal, prostitute their chastity, sell their consciences, and what not. Nor will he murmur or repine against his Maker, but bear it patiently and chearfully; whereas unbelievers will not only murmur and grievously complain; but if

God

God do not answer them in every thing, they will take pleasure in nothing: yea they will sleight all his blessings, because in one thing he crosseth them. And as he will not be the worse, so he will be much the better for it; for as he growes poor in temporals, he will grow rich in spirituals: his wants kill his wantonneffe, his poverty checks his pride, &c. It shall stir him up to prayer, wean him from the love of the world, approve his sincerity, increase his faith, spirituall wisdom, patience, and the like; so that let his enemies take all, so long as they cannot take Christ and Gods fatherly providence from him, he is well enough. But that's not all, for whatsoever he parts withall, be it house, or Land, or any thing else, 'tis but as seed cast into the ground; for he shall receive for it an hundred fold more in this world, and in the world to come life everlasting, *Mark 10. 29, 30.* But

§ 2. Secondly, Let him be cast into Prison and bonds, God will do him good by this also; even the prison shall prove a means of his spirituall enlargement, and he shall more freely enjoy the presence of his God. It shall make him with *Paul* and *Silas*, sing Psalms for joy at midnight: yea, he shall with that *Scottish King* in *Mortimers* hole, learn more of Christ in a short time, then abroad he could in many years. And lastly, it shall teach him for ever after, to remember them that are in bonds, as if he were bound with them; and them which suffer adversity, as if he suffered the same things with them.

§ 3. Thirdly, Let his enemies slander him, God will clear his innocency; let them curse him, the Lord will do him good even for their cursings; let them despise and disparage him, the Lord will so much the more honour him before the people: yea, the same men that formerly slighted and rejected him, shall be forced to seek and sue unto him. Let an enemy scoff at him for a fault, he will be the better for it to his dying day. His very scoffs bring him both to the knowledge, and likewise to the amendment of his faults. His being slighted shall quell his ambition and vain glory, and likewise exercise and improve his other graces. In fine, his enemies by their evil tongues, shall beget in him a good and holy life.

§ 4. Fourthly, Let there be never so many plots laid to destroy him, he is in perpetuall safety: for the Lord not only gives his Angels a charge over him, to keep him in all his wayes; but himself is ever at hand to deliver him and keep him as the apple of his eye, so that all his enemies are not able to do him hurt; for God is his help, and strength, and deliverer; yea, God by his providence disposeth of things so, that what in appearance, and what they contrived to be the means of his hurt, turns to his great good; and what they intended for his destruction, becomes the only means of his preservation. Again, the Lord is more specially present with him, when he is in the greatest danger; that he may fight for him against his enemies, and give him victory over them; that he may sustain him when he faints, and crown him when he overcomes; that he may be exact in taking notice of his sufferings, count his wanderings, put his tears into his bottle, and enter all into his Register. Nor is the Be-

leever

leever more patient to put up wronge, then God is ready to revenge them and right him : and the reason is, Christ takes what is done to him, or any one of his members, as done to himself. And indeed he that despiseth, traduceth, or any way wrongs him for his goodnes; his envy strikes at the Image of God in him; by whose Spirit he both speaks and acts. And to murmur against any of Gods Messengers (as thou art apt enough to do,) is to murmur against God himself that sent them : take notice of this you that carry an aking tooth against every godly man you know. Neither shall Sorcery or Witchcraft have the least power to do him hurt. In a word, there cannot so much as an hair fall from his head, without the speciall appointment of his heavenly Father, who will suffer nothing to befall him, but what shall make for his servants benefit and his own glory: for admit God gives his enemy leave and power to kill him, he shall not hurt but pleasure him, as I shall shew when I come unto it.

§ 5. Fifthly, Neither sicknesse, nor old age can hurt him : his fingers pain makes him not forget the health of his whole body ; one dayes or weeks sicknesse, makes him not forget many years health. He is not so sensible of a present distresse, nor so ingratefull for favours past, as not to remember many years injoyments, more then one weeks misery. Yea, he considers that it is in great love that God thus visits him: that he dealeth mercifully with him, least he should fall from him and despair ; that he beateh him, least he should grow proud and forget him, and so perish. Besides, he findes by experience, that as every other affliction rubs off some rust, melts off some drosse, strains out some corruption, &c. so also that sicknesse cuts the very throat of all his vices ; be it pride, lust, covetousnesse or the like ; for the very worst Fever can come, does not more burn up his bloud then his lust ; and together with sweating out the surfits of nature, at the pores of the body, he weeps out the sinfull corruption of his nature, at the pores of his conscience. And indeed God scourgeth his flesh, to this end only, that his spirit may be saved in the day of Jesus Christ. And the like of old age ; his soul waxeth, as his body waineth, and he is wisest to prescribe, when his bones and sinewes are weakest to execute.

CHAP. XVII.

§ 1. Sixthly, Suppose he is in distresse of conscience, and at the very brink of despair, expecting nothing but hell and damnation; suppose God hides his face, and seems to have utterly forsaken him, and to reject his prayers ; yea suppose the terrours of God fight against him, and the Arrowes of the Almighty stick so fast in him, that the venom thereof hath drunk up his spirit, so that in his own apprehension God is become his mortall enemy, as it sared with Job, yet all this is for his good, and shall do him good : yea this extreame severity of God argues favour; for nothing more usuall then for God to work joy out of fear, light out of darknesse, and to bring to the Kingdom of Heaven by the gates of hell, and thus he deals with his dearest darlings. When he meant to blesse Jacob, he wrestles with him as an adversary, even till he lamed him : when he

he meant to preferre *Joseph* to the Throne, he threw him down into the Dungeon : and to the Golden chain about his neck, he laded him with Iron ones about his leggs. Nor would Christ cure *Lazarus*, till after he was dead, buried, and stunk again : no question to teach us, that we must be cast down by the Law, before we can be raised up by the Gospell ; and become fools before we can be truly wise. Nor hath he cause to fear, be his case never so desperate ; for God will measure his patience, and make it proportionable to his suffering, and equall his strength to his temptations : his grace shall be sufficient for him at the least, *2 Cor. 12. 9. Phil. 1. 29.* and he that made the Vessel, knowes her burden, and how to ballast her. The *Bush*, which was a type of the Church, consumed not all the while it burned with fire, because God was in the midst of it. The *Anchor* lyeth deep and is not seen, yet is the stay of all. The *Bladder* blown, may float upon the floud, but cannot sink nor stick in filthy mud. Sinne, Satan and the world may disturb him, but they can never destroy him : his head Christ being above, he cannot be drowned ; there can be no disjunction, unlesse he could be pluckt from his arms that is Almighty, for his life is hid with Christ in God, *Col. 3. 3.* Besides, if he suffers much, it shall not be long ; if he suffers long it shall not be much : if his sorrowes be sharp they are the shorter. Grievous and sore trials last but for a season, *1 Pet. 1. 6.* a little while, *Job. 16. 16.* yea but a moment, *2 Cor. 4. 17.* For a moment in mine anger, saith God, *I hid my face from thee, for a little season, but with everlasting mercy have I had compassion on thee, Isa. 54. 8.* Weeping may abide for a night, but joy cometh in the morning, *Psal. 30. 5.* And it is ever seen, that his joy both succeeds and exceeds his sorrow ; that his sadnesse ends in gladnesse, and his sorrow in singing : and the more grievous his exigent, the more glorious his advancement. But the last (which is the best) gain of all, he growes more holy then ever : for like the Vine, he bringeth forth the more and better fruit, for paring, and pruning, and bleeding ; and though his outward man perish, yet his inward man is renewed daily : even as a Lambe is much more lively and nimble for shearing ; these very tempestuous showers, bring forth spirituall flowers and herbs in abundance.

§ 2. Seventhly, Let judgements be inflicted upon the whole Land, they shall not touch him nor his family, he shall be singled out for mercy: Or if they do, they shall be so sanctified, that they shall rather pleasure then hurt him. As if the Corn be cut down with the weeds, the one shall be carried into Gods barn as *Lazarus* was, the other cast into the fire like *Dives*: yea, every stroak in the judgement shall be a monitor, and serve as a Sermon to him : when he sees another struck he takes warning ; for he will be put unto duty even by the shadow of the wand.

§ 3. Eighthly, The strictest and severest Laws if they be not contrary to Gods Law, have not power to smite him : for he does those things unbidden, which others can scarce do being compelled. Yea, the Law protects him against his enemies, who fear the Jayl more then they fear Hell ; and stand more upon their silver, or their sides smarryng, then upon their

their souls. Good *Magistrates* also are the breath of his nostrils and protect him, while they take vengeance on them that do ill. Yea they are the Ministers of God for his wealth, and bound to see him righted, when he receives wrong in his person, goods or good name.

CHAP. XVIII.

§ 1. **N**inthly, His very sins and infirmities by Gods grace do work his good, and he is by much the better for them, for he will from hence grow more holy. Yea, he gains strength by every fall: for hence issues deeper humiliation, stronger hatred of sinne, fresh indignation against himself, more experience of his hearts deceitfulness, renewed resolutions untill sinne be brought under: it makes him more earnest with God by prayer, to keep a more careful watch over himself; to pity others more, and censure them lesse when they offend or are overtaken: to rest wholly upon the assistance of Gods Spirit, and to ascribe all glory to him, of whom whatsoever he hath he holds. True, his offending God brings much misery upon him, and God seems to have left him, and to reject his prayers and humiliation: but at length, and so soon as the poor soul ceaseth to do evil, and learns to do well, the Lord repenteth him of the evils, and not only delivers him, but returns with the greater interest of joy and felicity. Indeed the Lord lets him know what it is to lose his favour, and makes him tugg hard by prayer, and to persevere a long time in knocking and asking: but at length he will be sure to give him what he desires, or that which is better for him; for the prayer of faith, from the knees of humility and a broken heart, will conquer even the Conqueror. Indeed, the case may be such that he cannot pray, or not to purpose; as in time of sicknesse, by reason of the extremity of pain: but then he can send to the *Congregations*, & intreat them to pray for him. Besides, all his former prayers and meditations, do serve to ayd him in his last straits, and meet together in the center of his extremity, yeelding though not sensible relief, yet secret benefit to his soul. Yea (which is best of all) he hath the benefit of *Christs* intercession in Heaven, and of the prayers of all the *Saints* on earth.

§ 2. Tenthly, The malice of Satan shall make much for his good: for if Satan be sent to buffet him as he did *Paul*, or to winnow him as he would have done *Peter*, it is that he may not be exalted: his malice shall prove the occasion of much good to him, as it did to the incestuous *Corinthian*: or if God lets him loose upon him as he did upon *Job*, it shall but advance the glory of God, manifest this Beleevers patience, occasion his own shame, &c. so the Devil shall be over-shot in his own bow, and wounded with his own weapon. And so it is, that to all whom God hath any interest in, this *Scorpion* shall prove a medicine against the sting of the *Scorpion*. For though he aym at despair and destruction, yet God aym at humiliation and conversion, yea at consolation and salvation: and when the sinner is sufficiently humbled, Satan shall be cashiered; that *Horse-leach* shall be taken off, when he hath sufficiently abated the vicious and superfluous blood; for that he shall be healed by wounding, exalted by humbling: Satan shall help him to the destruction of his flesh (his corruption,) and the edification of his soul.

§ 3. Eleventhly, Death, the last and strongest enemy of all, shall do him the greatest good of all. He may be killed, but he cannot be hurt nor conquered: for even Death, that Fiend, is to him a friend: like the Red Sea to the Israelites, that put them over to the Land of Promise, whiles it drowned their enemies. It is his bridge from woe to glory, for dying he sleeps, and sleeping he rests from all the travels of a toylsome life, to live in joy and blisse for evermore. It is to him the end of all sorrowes, and the beginning of his everlasting joyes, the cessation of all trouble, a Superseas for all diseases, the extinction of sinne, the deliverance from enemies, a rescue from Satan, the quiet rest of the body, and infranchisement of the soul.

CHAP. XIX.

A description of Heaven and Hell, so farre as may be collected from the Word, according to the best Expositors.

§ 1. **T**HUS as the unbeliever and disobedient is cursed in every thing, and whereever he goes, and in whatsoever he does: Cursed in the City, and cursed also in the field; cursed in the fruit of his body, and in the fruit of his ground, and in the fruit of his Cartell: Cursed when he cometh in, and cursed also when he goeth out: cursed in this life, and cursed in the life to come; as is at large exprest, *Deut. 28.* So the Beleever that obeyes the voice of the Lord, shall be blessed in every thing he does whereever he goes, and in whatsoever befalls him: as God promiseteth in the former part of the same Chapter, and as I have proved in the eleven foregoing Sections. Yea, God will blesse all that belong unto him, for his children and posterity, yea many generations after him shall fare the better for his sake: yea the very place where he dwells, perhaps the whole Kingdom he lives in. Whereas many, yea multitudes, even an whole Army, yea his childrens children, unto the third and fourth generation, fare the worse for a wicked man and an unbeliever. Besides, his prayers shall profit many; for he is more prevalent with God, to take away a judgement from a People or a Nation, then a thousand others. And he counts it a sinne to cease praying for his greatest and most malicious enemies; though they like fools, would (if they durst or were permitted,) cut him off, and all the race of Gods people; which is as if one with his hatchet should cut off the bough of a Tree upon which he standeth. For they are beholding to Beleevers for their very lives: yea it is for their sakes, and because the number of *Christs Church* is not yet accomplished, that they are out of hell. But to go on, as all things (*viz.*) poverty, imprisonment, slander, persecution, sicknesse, death, temporall judgements, spirituall dissensions, yea even sinne and Satan himself) shall turn together for the best unto those that love God, as you have seen. So all things shall turn together for the worse unto them that hate God; as all unbelievers do, *Rom. 1. 30. Job. 15. 18.* even the mercy of God, and the means of grace, shall prove their bane and inhanche their damnation; yea Christ himself, that only *summum bonum*, who is a Saviour to all beleevers, shall be a just revenger to all unbelievers: and bid the one, *Depart ye cursed into everlasting fire,*

fire, prepared for the Devil and his Angels. Which shall be an everlasting departure, not for a day, nor for years of dayes, nor for millions of years, but for eternity; into such pains, as can neither be expressed nor conceived, Jude 6. 7. Rev. 20. 10. Mat. 3. 12. Heb. 6. 2.

§ 2. Wickedness hath but a time, a short time, a moment of time; but the punishment of wickedness is beyond all time; There shall be no end of plagues to the wicked man, Prov. 24. 20. Their worm shall not die, neither shall their fire be quenched, Isa. 66. 24.

§ 3. Neither is the extremity of pain inferior to the perpetuity of it; it is a place full of horror and amazement; where is no remission of sinne, no dismissal of pain, no intermission of sense, no permission of comfort; its torments are both intolerable and interminable: and can neither be endured nor avoided when entered into, Rev. 19. 10. and 20. 14. and 18. 6. Mat. 25. 30. 2 Pet. 2. 4. Heb. 10. 27. Jude 6.

§ 4. The plagues of the first death are pleasant, compared with those of the second: For mountains of sand were lighter, and millions of years shorter, than a tythe of these torments, Rev. 20. 10. Jude 7. It is a death which hath no death; it hath a beginning, it hath no ending, Mat. 3. 12. Isa. 66. 24.

§ 5. The pain of the body, is but the body of pain, the anguish of the soul, is the soul of anguish: For should we first burn off one hand, then another, after that each arm, and so all the parts of the body, it would be deemed intolerable, and no man would endure it for all the profits and pleasures this world can afford; and yet it is nothing to that burning of body and soul in hell: Should we endure ten thousand years torment in hell, it were grievous; but nothing to eternity: Should we suffer one pain, it were miserable enough; but if ever we come there, our pains shall be for number and kinds, infinitely various, as our pleasures have been here; every sense and member, each power and faculty both of soul and body, shall have their severall objects of wretchedness, and that without intermission, or end, or ease, or patience to endure it, Luke 12. 5. & 16. 23. Matth. 3. 12. & 5. 22. & 23. 33. Yea the pains and sufferings of the damned, are ten thousand times more than can be imagined by any heart under heaven, and can rather (through necessity) be endured, then expressed. It is a death never to be painted to the life; no pen nor pencil, nor art nor heart can comprehend it, Matth. 18. 8, 9, 10. & 25. 30. Luke 16. 23, 24. 2 Pet. 2. 4. Isa. 5. 14. & 30. 33. Pro. 15. 11.

§ 6. Yea were all the land paper, and all the water ink, every plant a pen, and every other creature a ready writer, yet they could not set down the least piece of the great pains of hell fire.

§ 7. Now add eternity to extremity, and then consider hell to be hell indeed. For if the Ague of a year, or the Colick of a moneth, or the Rack of a day, or the burning of an hour be so bitter here; how will it break the hearts of the wicked, to feel all these beyond all measure, beyond all time; yet is all this truth, save that it comes farre short of the truth; this is much, it is not near all. For as one said, Nothing but the eloquence

of Tully could sufficiently set forth Tully's eloquence: So none can express these everlasting torments, but he that is from everlasting to everlasting.

§ 8. Now what heart would not bleed to see men runne headlong into these tortures, that are thus intollerable? Daunce hood-winked into this perdition? O that it were but allowed to the desperate ruffians of our daies, that swear and curse, drink and drab, rob, shed blood, &c. (as if heaven were blind and deaf to what they do) to have but a sight of this hell! How would it charm their mounthes, apale their spirits, strike fear and astonishment into their hearts? Yea, the Church and they would be better acquainted, which are now perpetual strangers. For I cannot think they would do thus, if they did but either see or foresee, what they shall one day (without serious and unfeigned repentance) feel; O that men would believe and consider this truth! and do accordingly.

CHAP. XX.

§ 1. **T**HUS, I say, shall they be bid Depart ye cursed into everlasting fire, &c. while on the contrary the same Christ shall say unto the other, Come ye blessed of my father, inherit the Kingdom prepared for you from before the foundation of the world, Matth. 25. 34. Which Kingdom is a place where are such joys, as eye hath not seen, nor ear heard, neither hath entred into the heart of man to conceive, 1 Cor. 2. 9.

§ 2. A place where shall be no evil present, nor good absent, Heb. 9. 12. Matth. 6. 20. In comparison whereof all the Thrones and Kingdoms upon earth, are lesse then the drop of a bucket, Dent. 10. 14. 2 Cor. 12. 2, 4. Mat. 5. 19. Isa. 66. 1. Yea, how little, how nothing are the poor and temporary enjoyments of this life, to those we shall enjoy in the next, 1 Cor. 2. 9.

§ 3. Dost thou desire beauty, riches, honour, pleasure, long-life, or what ever else can be named? No place so glorious by creation, so beautiful with delectation, so rich in possession, so comfortable for habitation, nor so durable for lasting, Heb. 12. 22. 1 Pet. 1. 4. 2 Cor. 4. 17. Rom. 9. 3. & 8. 18. There are no estates but inheritances, no inheritances but Kingdoms, no houses but Palaces, no meals but feasts, no noise but musick, no rods but Scepters, no garments but Robes, no seats but Thrones, no coverings for the head but Crowns, Rom. 8. 17. Titus 3. 7. Heb. 9. 15. Matth. 25. 31, 34. 2 Tim. 4. 8. Gal. 4. 7. 1 Pet. 3. 9, 10. Mark 10. 23, 24, 25. Rev. 7. 13, 14, 15. Our condition there will be so joyfull, that look we outwardly, there is joy in the society, Heb. 12. 22. if inwardly, there is joy in our own felicity, 1 Cor. 2. 9. Look we forward, there is joy in the eternity, 1 Pet. 5. 10. Mark 10. 30. So that on every side we shall be even swallowed up of joy, Isa. 35. 10. & 51. 11. Matth. 25. 23. & 18. 10. Heb. 12. 2, 22. Psal. 16. 11.

§ 4. As O the multitude and fulnesse of these joys! so many, that only God can number them; so great, that he only can estimate them; of such rarity and perfection, that this world hath nothing comparable to them, 2 Cor. 12. 2, 4. There is no death nor dearth, no pining, nor repining, no fraud, sorrow nor sadness, neither tears nor fears, defect nor loathing, Rev. 7. 16, 17. & 21. 4. Heb. 9. 12.

§ 5. There

S. 5. There shall be no sorrow, nor pain, nor Complaint; there is no malice to rise up against us; no misery to afflict us; no hunger, thirst, wearisomnesse, temptation, to disquiet us, *Matth. 6. 19, 20. Heb. 9. 12.* There, O there! *one day is better then a thousand*; there is Rest from our Labours, Peace from our Enemies, Freedom from our Sins, &c. *Job 3. 17. Heb. 4. 3, 9, 10, 11. Rev. 14. 13. Heb. 9. 12, 15.*

S. 6. The Eye sees much, the Ear hears more, the Heart conceives most: yet all short of apprehension, much more of comprehension; of those pleasures: therefore it is said, *Enter thou into thy Masters joy*; For it is too great to enter into thee, *Matth. 25. 23.* As O the transcendency of that Paradise of pleasure! where is joy without heavinessse, or interruption; peace without perturbation; blessednesse without misery: Light without Darknesse; health without sicknessse; beauty without blemish; abundance without want; ease without Labour; Satiety without Loathing; Liberty without Restraint; Security without Fear; Glory without ignominy; knowledge without ignorance; Eyes without Teares; Hearts without sorrow; Souls without Sin: where shall be no evil heard of to affright us, nor good wanting to cheer us: For we shall have what we can desire; and we shall desire nothing but what is good, *Deut. 10. 14. Esay 66. 1. 1 Kings 8. 27. Mark 10. 21. Luke 18. 22. 1 Pet. 5. 10. Job. 4. 36. & 10. 28. Matth. 25. 46.*

S. 7. In fine, (that I may darkly shadow it out, such the lively representation thereof is merely impossible) this Life everlasting is the perfection of all good things: For Fulnesse is the perfection of measure; and everlastingsse the perfection of Time, and infinitenessse the perfection of Number: and immutability the perfection of State; and immensity the perfection of Place; and immortality the perfection of Life; and God the perfection of all: who shall be all in all to us; Meat to our taste, beauty to our Eyes, perfumes to our smell, Musick to our Eares: And what shall I say more? but as the Psalmist saith, *glorious things are spoken of thee, thou City of God, Psal. 87. 3.* see *Revel. 4. 2, 3. & 21. 10.* to the end.

S. 8. But alas such is mans parvity, that he is as far from comprehending it, as his Armes are from compassing it, *1 Cor. 2. 9.* Heaven shall receive us, we cannot conceive Heaven: Do you ask me what Heaven is saith one? when I meet you there, I will tell you: For could this Ear bear it, or this Tongue utter it, or this Heart conceive it; it must needs follow, that they were translated already thither, *2 Cor. 12. 2, 4.* Yea, a man may as well with a coal, paint out the Sun in all his splendor: as with his pen, or tongue expresse, Or with his Heart (were it as deep as the Sea) conceive the Fulnesse of those Joyes, and Sweetnesse of those pleasures which the Saints shall enjoy at Gods right hand for evermore, *Psal. 16. 11.* in thy presence, is the Fulnesse of Joy; and at thy right hand, are pleasures for evermore: For quality they are pleasures; for quantity, fulnesse; for Dignity, at Gods right hand; for Eternity, for evermore. And Millions of years, multiplied by millions, make not up one minute to this Eternity, *2 Cor. 4. 18. Joh. 10. 28.*

CHAP. XXI.

S. 1. **B**UT for the better confirming of this so important a truth, in these Atheistical times : See some reasons to confirm it : As

First, if the *Sun* which is but a creature, be so bright and glorious ; that no mortal Eye can look upon the brightness of it ! how glorious then is the *Creator* himself ? or that light from whence it receives its light, If the *frame of the Heavens*, and *Globe of the Earth* be so glorious ; which is but the *Lower House*, or rather the *Footstool of the Almighty*, as the *Holy Ghost* phraseth it, *Isa. 66. 1. Matth. 5. 35. Act. 7. 49.* how glorious and wonderful, is the *Maker* thereof, and the *City* where he keeps his *Court* ? Or if *Sinners*, even the worst of wicked men, and *Gods enemies* ; have here in this earthly pilgrimage, such variety of injoyments to please their very senses ; as who can expresse the pleasurable variety of objects for the sight, of meats, and drinks to satisfy and delight the taste ; of *Voyces*, and melodious sounds to recreate the hearing ; of scents, and perfumes provided to accommodate our very smelling ; of recreations and sports to bewitch the whole man : And the like of Honour, and profit, which are Idols, that carnal men do mightily dote upon, and take pleasure in : (though these earthly, and bodily joyes are but the body, or rather the dregs of true joy,) what think we must be the soul thereof ? viz. those delights and pleasures, that are reserved for the *Glorified Saints*, and *Gods dearest darlings* in Heaven. Again

S. 2. Secondly, If natural men find such pleasure and sweetness ; in *secular wisdom*, *lip-learning*, and *brain knowledge* ; For even *mundane knowledge* hath such a shew of excellency in it ; that it is highly affected both by the good and bad ; As O the pleasure ! that rational men take therein ; It being so fair a *Virgin*, that every clear eye is in love with her, so rich a *pearl* that none but *Swine* do despise it ; yea among all the *Trees* in the *Garden*, none so takes with rational men as the *Tree of knowledge* : (as *Satan* well knew, when he set upon our *First Parents*) insomuch that *Plato* thinks, in case *wisdom* could but represent it self unto the *Eyes* ; it would set the *heart on fire* with the love of it : And others affirm, that there is no lesse difference between the *Learned*, and the *Ignorant* ; then there is between the living and the dead ; or between men and *Beasts* : And yet the pleasure which natural, and moral men take in secular, and mundane knowledge and learning ; is nothing comparable, to the pleasure that an *experimental Christian* finds in the *Divine*, and *supernaturall knowledge of Gods Word* : which makes *David* and *Solomon* prefer it before the *honey*, and the *honey comb* for sweetness ; and to value it above thousands of gold and silver ; yea before *pearles* and all precious stones for worth : How sweet then shall our knowledge in Heaven be ? for here we see but darkly, and as it were in a *Glasse*, or by *Moon light* ; but there we shall know, even as we are known, and see *God*, and *Christ* in the face, 1 Cor. 13. 12.

§. 3. Thirdly, If mere Naturians have been so taken with the love of *Vertue*; that they thought if a *vertuous soul*, could but be seen with corporal eyes; it would ravish all men with love, and admiration thereof, yea if the very worst of men, *Drunkards*, *Blasphemers* and the like; though they most spitefully scoffe at, and backbite the people of God; yet when they know a man *sincere*, *upright*, and *honest*; cannot choose but love, commend and honour him in their hearts; as it fared with *Herod* touching *John*, and *King Agrippa* touching *Paul*.

§. 4. Or rather if Gods own people, are so ravished with the graces, and priviledges which they injoy upon earth, as the assurance of the pardon of sin; the peace of a good conscience, and joy of the Holy Ghost; which is but glorification begun: what will they be, when they shall injoy the perfection of glory in Heaven? As see but some instances, of their present enjoyments here below: First, if we were never to receive any reward, for those small labours of love, and duties we do to the glory of God, and profit of others; we might think our selves sufficiently recompensed in this life; with the calm, and quietnesse of a good conscience; the honesty of a vertuous and holy life: That we can do and suffer something for the love of *Christ*, who hath done and suffered so much to save us: That by our works the majesty of God is magnified; to whom all homage is due, and all service too little: For godlinesse in every sickness is a *Physitian*, in every contention an *Advocate*, in every doubt a *School man*, in all heaviness a *Preacher*, and a comforter unto whatsoever estate it comes; making the whole life as it were a perpetual *Hallelujah*. Yea God so sheds his love abroad in our hearts by the Holy Ghost, that we are in Heaven, before we come thither. Insomuch, that as the fire flyeth to his Sphear, the stone hastens to the Center, the River to the Sea, as to their end and rest; and are violently detained in all other places: so are the hearts of Gods people, without their *Maker* and *Redeemer*, their last end and eternal rest and quietnesse, never at rest: like the needle touched with the loadstone, which ever stands quivering and trembling, untill it enjoys the full and direct aspect of the Northern pole. But more particularly,

§. 5. How does the assurance of the pardon of sinne alone, clear and calm all storms of the mind? making any condition comfortable, and the worst and greatest misery to be no misery.

To be delivered of a Child, is no small joy to the mother: but to be delivered from sin, is a far greater joy to the soul. But to this we may adde the joy of the Holy Ghost, and the peace of conscience; otherwise called the peace of God which passeth all understanding. These are priviledges, that make *Paul* happier in his chain of *Lyon*, then *Agrippa* in his chain of gold: and *Peter* more merry under stripes, then *Caiaphas* upon the Judgement seat. And *Stephen* the like under that shower of stones. Pleasures are ours, if we be Christs: Whence those expressions of the Holy Ghost, The Lord hath done great things for us, whereof we rejoyce. Be glad in the Lord, and rejoyce ye Righteous, and shout for joy all ye that are upright in heart. Let

all that put their trust in thee rejoyce, let them even shout for joy. Rejoyce evermore, and again I say rejoyce rejoyce, with joy unspeakable, and full of glory. Our rejoycing is this, the testimony of our conscience. Your hearts shall rejoyce, and your Joy shall no man take from you, &c. So that it is a shame for the faithfull, not to be joyfull: and they sin, if they rejoyce not, whatever their condition be. The Eunuch no sooner felt the pardon of sin, upon his being baptized into the faith of Christ, but he went on his way rejoycing, *Acts* 8. 39. He then found more solid joy, then ever he had done in his riches, honours, and great Places under Candises *Queen of the Ethiopians*. At the same time when the Disciples were persecuted, they are said to be filled with joy, and with the Holy Ghost, *Acts* 13. 52. And as their afflictions do abound, so their consolation abounds also, *2 Cor.* 1. 5. For there are comforts, that will support and refresh a Child of God in the very midst of the flames; as the Martyrs found: for murther all their persecutors could do, their peace and joy did exceed their pain: as many of them manifested, to all that saw them suffer.

S. 6. Now as the Priests of Mercury, when they eat their figgs and honey; cryed out, O how sweet is truth! so if the worst of a Believers life in this world be so sweet; how sweet shall his life be in that Heavenly Jerusalem? and holy City? where God himself dwelleth. And where we shall reign with Christ our Bridegroom, and be the Lambs wife? which City is of pure gold like unto clear glasse, the walls of Jasper, having twelve foundations garnished with all manner of pretious stones; the first foundation being Jasper, the second Saphir; the third a Calcedony, the fourth an Emerald, the fifth a Sardonyx, the sixth a Sardius, the seventh a Chrysolite, the eighth a Beril, the ninth a Topas, the tenth a Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst; having twelve Gates of twelve pearls; the street thereof of pure gold as it were transparent glasse: In the midst of which City, is a pure River of the water of life clear as Christal; and of either side the Tree of life; which bears twelve manner of fruits, yeelding her fruit every moneth; the leaves whereof serve to heal the Nations; Where is the Throne of God, and of the Lambe; whom we his servants shall for ever serve, and see his face, and have his Name written in our foreheads. And there shall be no night, neither is there need of the sun, neither of the moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof. Into which nothing that defileth shall enter; but they alone which are written in the Lambes Book of life. As is exprest, *Revel.* 21. & 22. Chapters. The holy Ghost speaking after the manner of men, and according to our slender capacity: for otherwise no words can in any measure expresse the transcendency of that place of pleasure.

Only here we have a taste, or earnest penny, one drop of those divineainties, of those spiritual, supernatural, and divine pleasures; reserved for the Citizens of that Heavenly Jerusalem; some small smack whereof we have even in the barren desert, of this perilous peregrination: God letting out as it were, a certain kind of Manna, which in some sort refresheth

eth his thirsty people, in this wilderness; as with most sweet honey, or water distilled from out the Rock. As what else are those Jubilees of the heart, those secret, and inward joyes which proceed from a good conscience, grounded upon a confident hope of future salvation? As what else do these great clusters of grapes signifie? but the fertility of the future Land of Promise.

S. 7. True it is, none can know the spiritual joy, and comfort of a Christian, but he that lives the life of a Christian, Joh. 7. 17. as none could learn the Virgins song, but they that sang it, Rev. 14. 3. No man can know the peace of a good conscience, but he that keeps a good conscience: no man knowes the *hid manna*, and white stone, with a new name written in it; but they that receive the same, Rev. 2. 17.

The world can see a Christians outside; but the raptures of his soul, the ravishing delights of the inward man, and joy of his spirit for the remission of his sins, and the infusion of grace, with such like spiritual priviledges; more glorious then the States of Kingdomes; are as a covered messe to men of the world.

But I may appeal to any mans conscience, that hath been softened with the unction of grace, and truly tasted the powers of the world to come: To him that hath the love of God shed abroad in his heart by the Holy Ghost; in whose soul the light of grace shines: whether his whole life be not a perpetual hallelujah; in comparison of his natural condition. Whether he finds not his joy to be like the joy of Harvest? or as men rejoyce when they divide a spoil, Isa. 9. 3. Whether he finds not more joy in goodnesse, then worldlings can do, when their wheat, wine, and oyl aboundeth, Psal. 4. 7. & 53. 17. Yea he can speak it out of experience, that as in prophane joy, even in laughter the heart is sorrowful: so in godly sorrow, even in weeping the heart is light and cheerful. The face may be pale, yet the heart may be calm and quiet. So S. Paul, as sorrowing, and yet alwaies rejoycing, 2 Cor. 6. 10. Our cheeks may run down with teares, and yet our mouthes sing forth praises. And so on the contrary,

Where O God there wants thy grace;

Mirth is onely in the face. 2 Cor. 5. 12.

Well may a carelesse worldling laugh more; as what will sooner make a man laugh, then a witty jest: but to hear of an Inheritance of an hundred pounds a year, that is fallen to a man; will make him more sollidly merry within. Light is sown to the righteous, and joy for the upright, Psal. 97. 11. My servants saith God shall sing, and rejoyce: but they shall weep, &c. Isa. 65. 14.

S. 8. Indeed we are not merry enough, because we are not Christians enough: because sin is a cooler of our joy, as water is of fire. And like the worm of Jonah his Gourd; bites the very root of our joy; and makes it wither. Yea sin like a damp, puts out all the lights of our pleasures, and deprives us of the light of Gods countenance, as it did David, Psal. 51. 12. & 4. 6.

So that the fault is either, First, in the too much sensuality of a Christian; that will not forgoe the pleasures of sin, or the more muddy joyes and pleasures of this world; which are poysons to the soul, and drown our joyes: as Bees are drowned in honey, but live in vinegar. Men would have spiritual joy, but withal they would not part with their carnal joy: Yet this is an infallible Conclusion, there is no enjoying a worldly Paradise here, and another hereafter.

§. 9. Or secondly, the fault is in the *taste*, not in the *meat*; in the folly of the judgment, not in the *pearl*: when a grain of corn is preferred before it. To taste spiritual joyes, a man must be spiritual: for the Spirit relisheth onely the things of the Spirit; and like loveth his like. Between a spiritual man, and spiritual joyes; there is as mighty an appetite and enjoying; as between *fleshy meat*, and a *carnal stomach*. Therefore the want of this taste and apprehension, condemneth the world to be carnal; but magnifies the joyes spiritual, as being above her carnal apprehension. Or

§. 10. Thirdly, herein lyes the fault; few feel these joyes in this life; because they will not *crack the shell*, to get the *kernel*: they will not *pare the fruit*, to eat the *pulpe*; not till the *ground*, to reap the *harvest*. They flye the *Wars*, and thereby lose the glory of the *victory*. They will not dig the craggy *Mountain*, to find the *mine of gold*. Not *prune the vine*, therefore enjoy not the *fruit*. They flye mortification, and therefore attain not the *sweet spiritual consolation*; which ever attends the same. And so much for the Reasons, The Use may be four fold.

§. 11. First, are the joyes of Heaven so unspeakable and glorious? how then should we admire the love, and bounty of God; and blesse his name, who for the performance of so small a *work*; hath proposed so great a *reward*? And for the obtaining of such an happy *state*, hath imposed such an easie *task*.

§. 12. Secondly, who would not serve a short *apprentiship*, in Gods service here? to be made for ever free in glory. Yea, who would not be a *Philpot* for a moneth, or a *Lazarus* for a day, or a *Stephen* for an hour; that he might be in *Abrahams bosome* for ever? Yea what pain can we think too much to suffer? what little enough to do? to obtain eternity for this incorruptible *Crown of glory in Heaven*, 1 Pet. 5.4. where we shall have all teares wiped from our eyes. Where we shall cease to sorrow, cease to suffer, cease to sin. Where God shall turn all the water of our afflictions; into the pure wine of endlesse, and unexpressible comfort. Yea had *Queen Elizabeth* but foreknown, whiles she was in Prison, what a glorious reign she should have had for forty and four years after it: she would never have wither her self a *Milk-Maid*, as she was often heard to do. But certainly nothing can be too much to endure, for those pleasures which shall endure for ever.

§. 13. You shall sometimes see an *hired servant*, venture his life for his new *Master*; that will scarce pay him his wages at the years end; and can

can we suffer too much for our Lord and Master; who gives every one that serveth him not fields, and vineyards, as Saul pretended, 1 Sam. 22. 7, &c. nor Towns and Cities, as Cicero is pleased to boast of Caesar; but even an hundred fold more then we part withall here in this life; and eternal Mansions in Heaven hereafter, Joh. 14. 2.

S. Paul saith, Our light affliction which is but for a moment; causeth us a far most excellent, and eternal weight of glory, 2 Cor. 4. 17, 18. where more the incomparable, and infinite difference between the work, and the wages: light affliction, receiving a weight of glory; and momentary affliction, eternal glory. Suitable to the reward of the wicked, whose empty delights, live and dye in a moment; but their unsufferable punishment, is interminable and endlesse. Their pleasure is short, their pain everlasting; our pain is short, our joy eternal. Blessed is the man that endureth temptation: for when he is tryed, he shall receive the Crown of life, James 1. 12. a Crown without cares, without rivals, without envy, without end. And nothing we suffer here, can be compared; either to those woes we have deserved in Hell; or those joys we are reserved to in Heaven. Think we then but upon those two places; and the remembrance thereof is enough, to raise up our soules from our selves; and make us even contemn, and slight what ever our Enemies are able to do: as our Forefathers did the flames.

And what though thy sufferings be never so sad?

The gain with hardnesse, makes it far lesse hard.

The danger is great, but so is the reward.

The sight of glory future, mitigates the sense of misery present. As Jacobs service seemed the lighter, by having his beloved Rachel alwayes in his eye. The poor Traveller thinking on his Inne, goes on more cheerfully. And the Bondman, by calling to mind his year of Jubilee. So that if we droop at present, it is for want of considering the future.

Wherefore eye not the stream thou wadest through:

But the firm land thou tendest too.

Compare the seed time with the Harvest: look up from the root to the fruit. Lazarus was for a time extream miserable; what then? his sores and sorrowes soon ceased, but his joyes shall never cease: his pain did soon passe, his joy shall never passe away. Again

S. 14. Thirdly, How is it possible? he should dote upon these transitory things below; that but seriously thinks upon what is reserved for us in Heaven? As O the folly and madnesse of those; that prefer Earth, yea Hell to Heaven, time to eternity, the Body before the Soul; yea the outward estate before either soul or body. These are the worlds Fooles; who care not what their end is; so their way may be pleasant. Mere Children, that prefer an Apple before their Inheritance! Besotted sensualists; that see not how their present pleasures soon vanish like smoke. That consider not how this life of ours; if it were not short, yet it is miserable; and if it were not miserable, yet it is short. That suffer themselves to be

to bewitch, with the love of money; and their hearts to be riveted to the earth; to be so enslaved to their lust, to make gold their god, and commodity the stern of their consciences. For else the one would fly from present sinful pleasures, with as great zeal; as now they seek after them. Neither would the other like Judas sell Christ for thirty pence; who is not to be valued with many millions of worlds: did they but seriously think of those treasures of wisdom and riches, Col. 2. 3. that will never fade, those comforts that are everlasting. They would not be such fooles, as to better their estates, by making themselves worse: nor impoverish their soules, to enrich their bodies. Much lesse would they sell both soul and body, to purchase a great estate: which when gotten, they have not power to partake of. For such is their sottishnesse, they never think that dear, which stands them in no lesse price then their own soules. For in them is that fulfilled; *Nihil cuique se vilius*: the vilest, basest, and cheapest thing we have, we hold our selves.

S. 15. Yet no wonder; for this is the misery, that notwithstanding God hath set life and death, Heaven and Hell before us; and given us our choyce: Offering Heaven to all that will confide in, serve and obey him: threatned Hell, in case we forsake him; to serve sin and Satan: few men have faith to believe either. Yea being fleshly, not having the spirit: they can believe nothing, but that they are led to by sense. Otherwise, did men but really believe either of these: they would not instead of obeying Christs Gospel, make the world only their god, and pleasure or profit alone their Religion.

Men fear a Jayl, more then they fear Hell: and stand more upon their silver, or sides smiting; then upon their soules: and regard more the blasts of mens breath; then the fire of Gods wrath: and tremble more at the thought of a Sergeant, or Bailly; then of Satan, and everlasting perdition. Else they would not be hired, with all the worlds wealth, multiplied as many times as there be sands on the Sea shore; to hazard in the least, the losse of those everlasting joyes before spoken of. Or to purchase, and plunge themselves into those caselesse, and everlasting flames of fire and brimstone in Hell: there to fry body and soul, where shall be an innumerable company of devils, and damned spirits to affright and torment them; but not one to comfort, or pity them.

S. 16. But O the madnesse of these men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing Candle; and yet for trifles, will plunge themselves body and soul, into those endlesse, and infinitely scorching flames of Hell fire.

If a King but threatens a Malesallour to the Dungeon, to the Rack, to the wheel; his bones tremble, a terrible palsee runs through all his joynts: but let God threaten the unsufferable tortures of burning Topheth; we stand unmoved, undaunted. And what makes the difference? the one we believe as present, the other is as they think uncertain, and long before it comes, if ever it do come. Otherwise it could not be; since the soul of all sufferings, are the sufferings of the soul: Since as painted fire, is to material;

terial; such is *material*, to *Hell* fire. And yet if fire be but cryed in the *streets*; we run and bestir our selves, how to *quench* it; or at least how to avoid it. O that men would believe the *God of truth*! (that cannot lye) touching *spiritual*, and *eternal* things, but as they do these *temporary*, and *transitory*. O that thou! who art the *sacred Monarch* of this *mighty frame*! wouldest give them hearts to believe at least thus much; That things themselves are in the *invisible World*, in the *World visible* but their *shadowes* onely. And that whatsoever wicked men enjoy here; it is but as in a *dream*; their plenty is but like a *drop of pleasure*, before a *River of sorrow* and *displeasure*: And whatsoever the godly feel, but as a *drop of misery*, before a *River of mercy* and *glory*. That though thou the *great*, and just *Judge* of all the world; comest slowly to *Judgment*: yet thou wilt come surely. As the *Clock* comes slowly, and by *minutes* to the *stroke*: yet it strikes at last: That those are onely *true riches*, which being once had, can never be lost. That *Heaven* is a *Treasure* worthy our hearts, a *purchase* worth our lives: That when all is done, how to be saved, is the *best plot*. That there is not mention of one, in the whole *Bible*; that ever sinned without *repentance*; but he was punished without *mercy*. For then there would not be a *Fornicator*, or *Prophane person* as *Esaú*; who for a *portion of meat*, sold his *inheritance*, Heb. 12. 16. Then they would not be of the number of those; that so doted upon *purchases*, and *Farmes*, and *Oxen*; that they made light of going to the *Lords Supper*, Luke 14. 18, 19, 20. Nor of the *Gadarens* mind; who preferred their *Hogs* before *Christ*. Then would they know it better to want all things; then that one *needful thing*: whereas now they desire all other things, and neglect that one thing which is so *needful*. They would hold it far better, and in good *sadnesse*, to be saved with a few, as *Noah* was in the *Ark*: then in good fellowship with the multitude, to be *drowned in sin*, and *damned for company*. Nor would they think it any *disparagement* to their *wisdomes*; to change their minds, and be of another *judgment* to what they are.

S. 17. Wherefore my Brethren; let me beseech you, not to be such *Atheists*, and *fooles*, as to *fall into hell* before you will *fear* it: when by *fearing* it, you may avoid it; and by neglecting it, you cannot but fall into it. What though it be usual with men, to have no *sense of their souls*; till they must leave their *bodies*: yet do not you therefore *leap into Hell*, to keep them company. But be persuaded to bethink your selves now: rather then when it will be too late, when the *Draw-Bridge* will be taken up; and when it will vex every vein of your hearts, that you had no more care of your *soules*.

CHAP. XXII.

S. 1. Fourthly and lastly, these things being so; how doth it concern all, to see that they are Believers? Wouldest thou then have it fare so with thee? Wouldest thou have thy very *poysons* turned into *cordials*? thy *terrors*, changed into *pleasures*? and thy *greatest evils* made *beneficial* unto thee? Wouldest thou be loosed from the *chains*

chains of thy sins, and delivered from the chains of plagues? Wouldest thou have the same *Christ*, with his precious Blood to free thee, that shall with his Word sentence others? As who would not, except Satan hath strangely bewitcht him? If thou wouldest, I say, then learn of this *Believer*, imitate him in what hath been declared, and what I shall further rehearse touching his knowledge, belief, and life; for I have onely brake the thred of my Discourse, to let in this use in way of a Parenthesis; and now I return to finish or compleat the foregoing Character, for thereunto may be added as followeth.

S. 2. He cannot hear *God* blasphemed or dishonoured without being moved thereat, yea, he is as heartily vexed for any dishonour done to him, as for any disgrace offered to himself. He hath an holy care and endeavour in all places and companies, to walk so as he may win glory to *God*, honour his profession, and give no offence or occasion to the enemies of *God* to speak evil of him; he acknowledgeth all good to come from *God*, and that all glory is to be given to him; and accordingly endeavours to honour and serve him with his riches, wisdom, and what other gifts or abilities he hath; neither is he dumb in publishing his praise, nor backward to justify him in his Judgments. He will not worship an Image, or *God* in the Image; he seldom sells things tending to Idolatry, or any other sin, or uses lots in sporting. He fears *God*, and fears sin, and this dispelleth in him all other false, fond, and foolish fears, which others that are void of the fear of *God*, are grievously and perpetually perplexed withal; as namely, he fears not that his serving of *God* will prove his undoing, he neither fears nor observes the flying of Fowles, the signs of Heaven, the sight of a live Snake, the crossing of an Hare, the croaking of a Raven, the screeching of an Owl, the howling of a Dog, the dreaming of Gardens, green Rushes, or dead friends; to eat an Egg in Lent, or flesh on a Friday never racks his conscience; whether the Crow cries even or odd in a morning, or whether he leaves the crosse on his right or left hand as he goes; whether it be Childermas Day or not, when he takes a Journey, or undertakes any businesse, or whether the Salt-seller falls from or towards him, it is all one to him; nor does stumbling at a threshold preface any evil to him at all; he never crosses his breast, nor sprinkles his face when he is to go abroad, nor nailes Horse-shoes at his door, and yet speeds never the worse; neither old Wives, nor Stars are his Counsellors; a Night-spel is none of his guide, nor Charms his *Physitian*; *Eva Pater* is no part of his Creed; neither weares he Amulets, or Paracelsian Characters about his neck, you shall never hear him talk of luckey handfel, and Fortune to him is an asse; Buggs never fright him, nor Fairies pinch him, neither will he put confidence in any such superstitious and devillish fopperies, as the ignorant and superstitious do; no, he will not be beholding to the King of Hell for a shoe-eye.

S. 3. He seeks the good, and to preserve the peace of the place he lives in,

in, and can comfort himself with this; that in his very Calling and publick employments, his aym and indeavour is not more at profit or credit then at the glory of God, and good of others; he hath an humble and publick spirit; delights in doing good offices, and is active to pleasure others, and can make him self a servant to all that stand in need of him.

CHAP. XXIII.

S. 1. **N**Or is he partial in his obedience, but universal, making conscience of every duty, and all that God commands; the first Table as well as the second, and the second as well as the first; framing his will to Gods Will in every thing, even labouring to be perfect, and holy, as his Father in Heaven is; and to imitate *Christ*, be conformed to his likenesse, and to be holy as he was in all parts of his conversation; and that at all times and in all companies; as conscientious alone and in private, where God only sees him, as if his greatest enemy, or all the world did behold him; he hath a spirit without guile, and is more desirous to be good then so accounted, and more seeks the power of godlineffe then the shew of it; and therefore keeps a narrower watch over his very thoughts then any other can do over his actions, and is accordingly grieved for them. He makes conscience of the smallest things required or forbidden in the Word; and is as careful to shun the very occasions of sin, or least appearances, or first motions of sin as actual sin it self; not daring to gratifie Satan in committing the least sin, or neglect God in omitting the smallest precept.

S. 2. He does not serve God by the precepts of men, nor fear his displeasure for breaking their traditions; neither does he think himself sanctified by outward performances, as do our Formalists and Protestants at large, who stand more upon circumstance then substance, and upon outward priviledges then inward graces, but he serves God in spirit, according to *Christs Gospel*, for he lives and believes, and hears, and invokes, and hopes, and fears, and loves, and worships God in such manner as his Word prescribes, without addition or deminution; neither doth he follow the examples of the greatest number, or the greatest men, or the greatest Schollers, because *Christ* hath plainly told him, That few of either sort (compared with the multitude) shall be saved; of which small number he strives to be.

S. 3. All which he performs with chearfulnesse, being ever willing and ready to do good; and in sincerity and simplicitie, with a single heart, without by-ends, as loving righteousness and mercy, and doing good duties merely out of love to God and goodnesse, and because God commands them that he may be glorified, and others edified thereby; yea he would do what he is able out of love to *Christ*, though himself should never have credit nor benefit by it here, nor hereafter; earnestly desiring grace that he might more honour him, and grieving that he can perform no better service to so good a Master. He will not (as too many
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most sordidly do) take liberty to sin, because God is merciful, and forbears to execute judgment speedily; or defer his repentance, because the Thief upon the Crosse was heard at the last hour: but he will even therefore the more fear him because he is merciful; and therefore be holy, because he is not under the Law, but under grace.

S. 4. And lastly, having thus done, and performed his utmost, not to merit by it, but to expresse his thankfulnesse to him that hath done, performed, and suffered so much for him; he confesseth himself an unprofitable servant, and that in all he comes far short of performing his duty; yea, he acknowledgeth, that it were just for God eternally to condemn him. Well may he be comforted by the graces which God hath given him, as an earnest penny of those eternal Mansions in Heaven; but he will not be exalted by them because they are not his graces, but the Graces of God in him, and wrought by his Spirit: yea, he so abhors to attribute or ascribe ought to doing, that he counts his very righteousness no better then filthy rags, ascribing every good thought, word, and action which proceeds from him to Free Grace, for he looks back to the rock out of which he was hewn, and is not onely humbled thereby, but forced with an holy admiration to wonder at the marvellous and extraordinary change which God hath wrought in him, and also instructed to trust onely to Christs obedience, in whom onely our good works are accepted, and for whom alone they are rewarded. To shut up all, he endeavours so to live as if there were no Gospel, and so to dye as if there were no Law.

CHAP. XXIV.

S. 1. **O**Nely it remains that you look your selves in this Glasse, and try your selves by this *touchstone*, for though others may give a shrewd ghesse, yet the Mother knowes best whether the Child be like the Father or no; and the signs of Salvation are to be sought in our selves, as the cause in *Iesus Christ*; our Justification is to be proved by the fruits of our Sanctification, and though faith alone justifieth, yet justifying faith is never alone, but ever accompanied with spiritual graces, the beauties of the soul, and good works the beauty of graces; yea, they are as inseparable as the root and the sap, the Sun and its light; and as Fire may be discerned by heat, and life by motion, so a mans faith may be discerned by the fruits of it. Nor can any one be deceived except he desires to deceive himself, for every particular man is either the Child of God, or the Child of the Devil, as *Chrysostome* hath it, for there is not a mean betwixt them; and there be more differences between the Children of God, and the Children of the Devil, then there are between Men and Beasts, whereof I have named not a few; for whatsoever you may find the one (herein set forth) to speak, think, or do, the other does the contrary; and to have the true Character of an unbeliever you need but read this Character of a true Believer backward, understand all by the rule of contraries and be satisfied; I speak this to Naturians onely, for the regenerate

regenerate man knows the one to be so by what he is, and the other by what he hath been; neither is there one of all these signes or characters but each experienced *Christian* finds it in some degree written in his heart, as his conscience can bear me witnesse. And would you know whether you belong to *Christ*? This will inform you, you will (by help from above) endeavour to bring into captivity every thought and thing to the obedience of *Christ*, 2 *Cor.* 10. 5. 1 *Joh.* 2. 4. but so have not you in the least so long as you love not, or any way oppose the people of *God*; for the very first part of conversion is, to love them that love *God*, 1 *Joh.* 3. 10. yea in reason, if the Image of *God* by faith were repaired in thee, thou couldest not but be delighted with those that are like thy self. And what saith *S. John*, He that pretends interest in *God*, or *Christ*, and keepeth not his Commandements, is a liar, and the truth is not in him, 1 *Joh.* 2. 4. and in the third Chapter and eighth Verse he affirms plainly, That all wilful Sinners are the Devils servants. And indeed, let men flatter themselves, or pretend what they will, it cannot be denied but the fruit tells best the name of the Tree; the conversation above all shewes who carries the bridle of the will, whether *God* or *Satan*: and did not men purposely shut their eyes, and stop their ears, and harden their own hearts, least they should see, and hear, and so be converted, as our *Saviour* himself speaks, *Matth.* 13. 15. they could not but know that the whole Bible beats upon this: It is *Saint Pauls* everlasting rule, *Rom.* 6. 16. Ye are his servants to whom ye obey. And *Saint Peters* infallible Doctrine, 2 *Pet.* 2. 19. Of whom a man is overcome, unto him he is in bondage. And *Saint Johns*, In this are the Children of *God* known, and the Children of the Devil; whosoever doth not righteousness is not of *God*, but of the Devil, 1 *Joh.* 3. 8, 10. And after this manner does our *Saviour* reason with the *Jewes*, *Joh.* 8. 33, to 48. See then whose Commands ye do, *Gods*, or *Satans*; if *Satans*, then saith *Saint John*, Let no man deceive you through vain words, for he onely that doth righteousness is righteous, and he that doth unrighteousness is of the devil, 1 *Joh.* 3. 7, 8. wherefore if thou art a common Drunkard, or a continual Swearer, or an usual companion of Harlots, or an accustomed Deceiver, or a frequent slanderer of thy Neighbour, or an open and common Sabbath-breaker, or canst thou boast of thy sin and mischief, or defend it? If thou makest no conscience of Praying in thy Family; if thou callest evil good, and good evil; if thou hatest thy Brother for doing that which is good, as *Cain* did *Abel*; if *Ismael*-like thou mockest, or *Cham*-like thou scoffest at the religious, or usest bitter jests against them, though it be under the notion of Round-heads, Puritans, Sectaries, Black-coats, or the like; if thou raisest slanders of them, or furtherest them being raised; if thou dost rejoyce at the secret infirmities of the godly, or open scandals of Hypocrites; if thou dost carp and fret against the Word, refusing to heart it, or withstandest the preaching of it; if being a Minister thou disgracest or revilest the godly in thy preaching, so making sad the hearts of the righteous, or

justifiest the wicked, so strengthening them in their evil courses by preaching unto them peace : if thou hast a base esteem of *Gods* people and their wayes, and thinkest the worse of a man for scrupling small matters; if thou makest Religion a cloak for villany, if thou dost borrow, or run in debt without care to pay again ; if thou delightest in cruelty, if thou takest no care to provide for thine own Family ; if thou hadst rather the wicked should bear rule then the godly : if thou art an enemy to reformation, if thou hadst rather disobey *God* then displease great ones : if thou desirest peace without any respect to truth ; if thou dost allow thy self in the practice of any known grosse sin, if thou takest liberty to sin because *God* is merciful, and forbears to execute judgment speedily ; if thou dost not believe all things to be ordered by *Gods* providence, and in particular acknowledge him in all thou either receivest or sufferest ; if thou murmurest when thou wantest any thing, without ever thinking of the many things thou hast beyond thy desert ; if thou canst hear *God* blasphemed and dishonoured, without being moved thereat ; if the scandalous lives of Professors, or the multitude of Heresies that are daily broached make thee think, and speak evil of the way of truth ; if thou didst never see thy self out of measure sinful, as being many wayes guilty of the breach of every of the Commandements in particular, and so in a lost condition, utterly despairing of all help in thy self, acknowledging that thou hast deserved all the plagues of this life, and of that which is to come ; if thou art not as well troubled for original guilt, for sins of omission, for the evil which cleaves to thy best works, and for thy very thoughts, as for thy actual and manifest evil deeds ; if thou hast made vows, and promised amendment when the rod was on thy back, but never cared to perform the same when thou wert released ; if thou art not industrious after the means of grace ; if thou lovest not to hear *Christ*, voyce ; if thou findest not the Word more quick, and powerfull, and sweet, and efficacious then any other writings ; if it, and the Spirit going along with it hath not brought thee out of darknesse into marvellous light, in comparison of thy former darknesse ; if thou art ignorant of the principles of Religion in the midst of so much light and means, and canst not yeeld a reason of the hope that is in thee ; if thou dost not find a manifest change in thy judgement, affections, and actions from what they were by nature ; if the old man hath not changed with the new man ; worldly wisdom with heavenly wisdom, carnal love for spiritual love, servile fear for Christian and filial fear, idle thoughts for holy thoughts, vain words for holy and wholsome words, fleshly works for works of righteousness, &c. as if thou wert cast into a new mould, even hating what thou formerly lovedst, and loving what thou formerly hatedst ; if thou art not ashamed of thy former conversation ; if thou hast not been often and grievously assaulted with fears and doubtings, and often in combat between the flesh and the Spirit, the Spirit getting the better ; if thou dost not more fear the want of grace then confide in what thou hast ; if
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thou art not jealous lest thy heart should deceive thee; yea, if thou art not hated of the world, and evil spoken of for well doing, thou art the Devils servant, and not as yet one of that small number whom *Christ* hath chosen out of the world to believe in his name; for these, or any one of these signs sufficiently brand thee for a wicked man.

CHAP. XXV.

§. 1. **B**Ut least any weak *Christian* should think himself unsound, and so none of *Christs*, because he falls short of this description of a true Believer, and finds wanting in himself, perhaps many of the former signs or evidences herein set forth; or should be discouraged by reason of his many and great failings, together with the weaknesse of his faith and love, as for the most part the true *Christian* is as fearful to entertain a good opinion of himself, as the false is unwilling to be driven from it; let such an one take special notice in the first place, that there are three sorts of true and sound *Christians*, as the Apostle Saint *John* makes the distinction, 1 *Joh.* 2. 12, 13. the first sort are *babes in Christ*, viz. such as are new born, or but weakly qualified with the graces of *Gods Spirit*. A second are *strong men*, as having the gifts of the Spirit lively, and in power: The third are *Fathers*, such as have had long experience in the powerful practice of Christianity, and been long exercised in all kinds of well doing. This done:

§. 2. Secondly, let him know, That as *God* requires no other obedience in the best then Evangelical, so he looks not for the same measure and degree of grace from *Babes*, and *strong men*, or from strong men and *Fathers*, for *God* accepteth of every man according to the grace he hath received, be it more or lesse, 2 *Cor.* 8. 12. as is manifest by that Parable of the *Talents*, *Matth.* 25. 20. to 24. yea, what Father or Master will not from his young and newly weaned Child, or sick and weak servant, accept of the will for the deed? and shall not *God* much more, who is both the Father of mercies, and the Authour of mercy and compassion in others? Yes undoubtably; as let it be granted, that thy knowledge is still small, thy faith weak, thy charity cold, thy heart dull and hard, thy good works few and imperfect, and all thy zealous resolutions easily hindered and quite overthrown with every small temptation, yet *God* that worketh in us both the will and the work will accept the will for the work; and that which is wanting in us, *Christ* will supply with his own righteousness; he respecteth not what we can do so much as what we would do, and that which we would perform and cannot, he esteemeth it as though it were performed; thus he taketh an heart desirous to repent and believe for a penitent and believing heart, whereas take away the will and all acts in *Gods* sight are equal. Well might I doubt of my salvation, sayes *Bradford*, feeling the weaknesse of my faith, love, hope, &c. if these were the causes of my salvation, but there is no other cause of it, or of *Gods* mercy, but his mercy. Again,

§. 3. Thirdly, you are to observe that as Nature so Grace rises by man-
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ny degrees to perfection, we grow in grace and saving knowledge, as a child does in stature and understanding, untill we attain to glory, which is grace perfected; yea, grace in its growth is but like the change of a mans hair from black to grey, or the growth of a Tree, which is not accomplish'd in a moneth, or a year, but in many yeares we not perceiving how.

S. 4. Fourthly, consider also that the best have their failings, as had *Abraham, Jacob, David, Peter, &c.* you have heard of the patience of *Job*, saith *Saint James*, and have we not heard also of his fits of impatience? Yes, but it pleased *God* mercifully to over-look that; and so of *Asah*, who had divers, and those no small faults, yet with one breath doth *God* report both these; the high places were not removed, and nevertheless *Asahs* heart was perfect; so our failings be not wilful, though they be many and great, yet they cannot hinder our interest in the promises of *God*; an honest and sincere heart bears out many errours in the eye of mercy, *God* will not see weaknesses where he sees truth; yea, if we hate our corruptions, and strive against them, they shall not be counted ours: *It is not I*, saith *Paul*, *but the sin that dwelleth in me*, *Rom. 7. 10.* And indeed were it not so, what would become of us? for the work of grace though it doth not suffer *Christians* to live as they list, yet it doth not inable them to live as they would; it is not so broad as to allow of corruption, nor so narrow but it will permit of corruption.

S. 5. But fifthly, least the former considerations should not serve, answer me ingeniously to these questions:

Dost thou not find that the Word and Spirit hath wrought an apparant change in thy judgment, affections, and actions to what they were formerly? Is not *Christ* thy greatest joy, sin thy greatest sorrow, and grace the prime object of thy desires? Art thou not careful in the use of the means, to attain faith in the promise of *Gods* mercy made in *Christ*? Dost thou not love *God*, and the people of *God*; yea, art thou not prone to speak in their defence when thou hearest them reviled, and contemned by wicked and ungodly men? Dost thou not rejoyce when the righteous are exalted, and grieve when the wicked bear rule? Dost thou not desire and pray for the salvation of others? Is it not grievous to thee to hear *God* blasphemed, and dishonoured? Dost thou not make conscience of sanctifying his *Sabbaths*? Art thou not as conscientious alone, and in private where *God* onely sees thee, as if thy greatest enemy, or all the world did behold thee? Dost thou not make conscience of evil thoughts, grieve for thy unprofitableness under the means of grace, for the evil which cleaves to thy best actions, and for sins of omission? When thou dost any thing amisse dost thou not accuse thy self? if any thing well, dost thou not give all the praise to *God*? Whatever thou enjoyest on this side Hell, dost thou not think thy self unworthy of it? Dost thou not more fear the want of grace then confide in what thou hast? Art thou not evil spoken of for well doing? Dost thou not love zeal and devo-

tion in others? Thou art not of a reprobate judgement, touching things, actions, and persons, accounting good evil, and evil good, nor dost thou think the worse of a man for having of a tender conscience; Thou art not so offended when offences come as to think the worse of the way of truth, yea, when strange things happen dost thou not make a wholesome constitution thereof? It so, my soul for thine thou art a true Believer, and not an hypocrite, whatever thy failings be; yea, if thou shouldst finde but a few of these signes in thyself, thou needest not much fear thine estate, for a few Grapes will shew that the plant is a Vine, and not a Thorne; yea, where there is any one grace in truth, there is every one in their measure: if thou art sure thou hast love, I am sure thou hast faith; for they are as inseparable as fire and heat, life and motion; and so of other graces.

6. S. But sixthly, for I will go yet further with thee; Suppose nothing that I have hitherto said will satisfy thee, and that thou wilt not acknowledge any of these graces to be in thee, yet still thy case may be good enough; for a *Christian* in times of spirituall distemper and desertion, is as one in a wound, in which case the soul doth not exercise her functions, he neither hears, nor sees, nor feels, yet she is still in the body: *Christ* is as the Sun to our souls, and we are like *Elementary bodies*; which lighten and darken, cool and warm, die and revive; as the Sun presents or absents it self from them. Whence it comes to passe that we have so much crying out in horror of conscience, I am damned, I am damned; yea, it is a wonder to see how many truly humbled sinners, who have so tender consciences, that they dare not yield to the least vill for the worlds goods, and refuse no means of being made better; turn every probation into reprobation, every dejection into rejection; and if they be cast down they cry out, they are cast away; but in such distempers a man is not a competent Judge in his own case, as in humane Laws there is a nullity held of words and actions extorted, and wrong from men by fear; because in such cases a man is held not to have power, or command in some sort of himselfe. A troubled soul is like troubled water, we can discern nothing cleerly in it; wherefore in such cases a man must call to remembrance the times past, and how it hath been with him formerly, as *David* did, *Psal.* 77. 2, to 12. and likewise *Job*, chap. 31. Thus must thou do, and then if ever thou hadst true faith wrought in thy heart it can never be clean extinguished; and so of love and godly sorrow, for the gifts and calling of God are without repentance, as it is, *Rom.* 11. 29. I the Lord change not, *Mal.* 3. 6. And the weakest faith, if true, though it be not the like strong, yet it is the like precious faith to that of *Abraham*, whereby to lay hold and put on the perfect righteousness of *Christ*; yea, the truth of grace, be the measure never so small, is alwayes blest with perseverance; and if grace but conquer us first, we by it shall conquer all things else, whether it be corruptions within us, or temptations without us; yea, to speak rightly, thou art the better to be thought of, and the lesse to be feared for this thy fear, for no man so truly

loves, as he that feares to offend: and good is that fear which keeps us from evillacts, yea, as a bleeding wound is better then that which bleeds not, so thy very complaint of sin springing from a displeasure against it shewes, that there is something in thee opposite to sin, viz. that thou art penitent in affection, though not in action; even as a Childe is rationall in power, though not in act; neither was the *cenſure* ever so worthy as when he thought himselfe most unworthy; for all our worthinesse is in a capable misery.

7. §. But here by the way observe one caution, as the *Plaister* must not be lesse then the *ſore*, so the *tear* must not be bigger then the *wound*. Though the grievousnesse of our sins should increase our repentance, yet they should not diminish our faith, and assurance of pardon and forgiveness. Because the *Law* is not more a *Glasſe* to shew us our sins, then the *Gospel* is a *Fountain* to wash them away; wherefore cast not both thine eyes upon thy sin, but reserve one to behold the remedy; look upon the *Law* to keep thee from *presumption* and upon the *Gospel* to keep thee from *despair*; this is both a sweet and an even course. But as an empty *Vessel* close lured, though you throw it into the midst of the *Sea*, will receive no water, so all pleas are in vain to them that are deafned with their own feares; for as *Mary* would not be comforted with the sight and speech of *Angels*, no nor with the sight and speech of *Jesus* himselfe, till he made her know that it was *Jesus*; so untill the Spirit of *God* sprinkleth the conscience with the blood of *Christ*, and sheds his love into the heart; nothing will do, no Creature can take off wrath from the conscience, but he that let it on; wherefore the *God* of peace give you the peace of *God*, which passeth all understanding, yea, O Lord, speak thou *musick* to the wounded conscience, *thunder* to the seared; that thy Justice may reclaim the one, thy mercy relieve the other, and thy favour comfort us all with peace and salvation in *Jesus Christ*.

CHAP. 16.

1. §. The comfort of what hath been said in these seven last Sections, is intended and belongs to weak *Christians*, troubled consciences, and those that would faine do better; but let no unbeliever, impenitent, or prophane person meddle with it, for all such are to know that their very best services, as praying, and fasting, and receiving; and giving of Almes, &c. (because they are not done in faith, and obedience to the Word, and that *God* may be glorified thereby) are no better in *Gods* account then if they had slain a *Man*, or cut off a *Dogs* neck, or offered *Swines* blood, or blessed an *Idol*, as himselfe affirms, *Isa. 66. 3*. Nor will *God* accept of any action, unlesse it flowes from a pious and good heart, sanctified by the Holy Ghost; yea, civill honesty severed from true piety, humility, saving knowledge, sincere love to *God*, true obedience to his Word, justifying faith,

faith; a zeal of *Gods* glory, and a desire to edifie and win others, *God* will neither accept nor reward, but account of their morall virtues as of shining or glittering sins; because they spring from pride, ignorance insidiously, self-love, and other such carnall respects, as many examples prove, namely, *Cains* sacrificing, 1 *John* 3.12. the *Jews* fasting, *Isa.* 58. these reprobates preaching in *Christ*s name, and casting out Devils, *Matth.* 7.22, 23. and the like, whose outward works were the same which the godly perform; and what saith *Austine* most excellently, There is no true virtue where there is no true Religion; and that conscience which is not directed by the Word, even when it does best does ill, because it doth it not in faith, obedience, and love.

2. §. Secondly, let them know, that being out of *Christ*, they are bound to keep the whole Law, *Gal.* 5.2,3. or stand liable to suffer the penalty thereof for not keeping it; for though this be the condition of the New Covenant, Believe and thou shalt be saved; yet all that they have to trust unto is, Do this and live, *Rom.* 10.5. and cursed is every one that continueth not in all things which are written in the Book of the Law to do them, *Gal.* 3.10. And I wish that they would seriously think of it, and what need they have of *Christ*, whom they rather persecute then obey his Gospel in love.

3. §. Indeed let them get a true lively and justifying faith; Put ye off, concerning the former conversation, the old man, which is corrupted through the deceivable lusts, and be renewed in the spirit of your mindes; and put on the new man, which after *God* is created in righteousness and true holiness, *Ephes.* 4.22,23,24. and then *Christ*, and all his benefits and promises will belong unto you, but not before; in the mean time you are in your blood, *Ezek.* 16.6. and have to answer not onely for your originall guilt, but for every thought, word, and action of yours from your infancy, *Matth.* 9.12,13. *Luke* 1.53. *Gal.* 5.1, to 7. enough to starke you, if you be not stark dead.

CHAP. 27.

1. §. But perhaps thy heart and conscience is not onely Sermon, but Thunder-proof, and then nothing will do good upon thee (the case of all incorrigible ones) yea most men now adayes are judgement-proof; and let them be never so clerly convinc'd from the Word that they are in a dangerous condition, although thus thereof presently passe away like the sound of a Bell that is rung; or if not, Satan can furnish them with an evasion, be the case what it will; amongst many of his delusions I will mention two of the principall, and which I hold to be the strongest bars to keep men out of Heaven that can be named.

The first is this. Never regard (will he say to a poor soul) what a few helthelshly P recisions say, when every one doth so and so; or every one

is of this or that judgement; yea, do not such and such the like, who are wiser, and greater, and better men then your selfe? They are of another minde, neither do they trouble themselves so much about Religion, & yet they look to speed as well as the precisest; yea, will he say, Do ye not see many *Ministers* & great *Professors of Religion*, who pretend it is good being religious and holy, and presse others to it, that do onely pretend it, for they live as loosely, and deal as unjustly as any other men; and they are not ignorant of what they do, and this you may be sure of, that if they did speak as they think they would do as they speak, therefore what should ye be so singular, will ye be wiser then all your friends or neighbours; yea, then ninety and nine parts of the Kingdome? What a mad conceit were this? then yeelds the poor soul, and counts it a pleasure too that he is seduced, and by this kinde of Sophistry Satan prevails with millions; yea, I have ever noted that this one artlesse perswasion of others do so, prevails more with the world then all the places of reason; but this plea or argument is not more common and taking then it is fortish and dangerous; if it be well lookt into; for besides that it is Gods expresse charge, *Thou shalt not follow a multitude to do evil*, *Exod. 23.2.* and Saine Pauls everlasting rule, *Fashion not your selves like unto this world*, *Rom. 12.2.* Our Saviour Christ hath plainly told us, *That the greatest number go the broad way to destruction, and but a few the narrow way which leadeth unto life*, *Matth. 7.13, 14.* And Saine John, *That the number of those whom Satan shall deceive, is as the sands of the sea*, *Revel. 20.8.* and *13.16.* *Isa. 10.22.* *Rom. 9.27.* yea, that *the whole world lieth in wickednesse*, *1 John 5.19.* whereas those whom Christ hath chosen out of it, and that believe the Gospel, are but a little flock and few in number, *Luke 12.32.* *Revel. 3.4.* *Isa. 53.1.* *Rom. 10.16.* *2 Cor. 4.4.* which testimonies have proved true in all former Ages; there could not be found eight righteous persons in the *old world*, for one was an impious *Cham*, all *Sodome* afforded not ten; *Eliab* could say, *I onely remain a Prophet of the Lord, but Baals Prophets are four hundred and fifty*, *1 Kings 18.22.* And *Micha* complains of the multitude of the wicked in his time, and small number of the faithfull, *Micha. 7.2.* Behold, saith *Isaiah*, *I and the Children whom the Lord hath given me, are for signes and wonders in Israel*, *Isa. 8.18.* so few and rare that they were gazed upon as monsters. And what saith the Lord himself, *Though the number of the children of Israel be as the sand of the sea, yet but a remnant shall be saved*, *Isa. 10.22.* *Rom. 9.27.* Neither hath it been otherwise since the Gospel, the whole City went out to send Christ packing, nor a *Gadaren* was found that either dehorted his fellow, or opposed the motion, *Matth. 8.34.* When *Pilate* asked, What shall be done with *Jesus*? all with one consent cried out, *Let him be crucified*, *Matth. 27.22.* there was a generall shout for *Diana* for two houres together, *Great is Diana of the Ephesians*; nor one man took *Pauls* part, *Act. 19.34.* yea, the Jewes told *Paul* that his *Self* was every where spoken against, *Acts 28.22.* yea, all, both small and great, rich and poor, free and bond

receive

receive the mark of the Beast in their fore-heads, Rev. 13. 16. so that number is but an ill signe of a good cause; or rather it is the best note of the worst way.

2. §. Secondly, nor will any wise man think his actions ever the more warrantable for that he does as the greatest, richest, and noblest of the Land do; for *Not many noble are called*: but (as *Paul* speaks) *God hath chosen the base things of the world, and things that are despised, to confound the mighty*, 1 Cor. 1. 26, 27. *And hath chosen the poor of this world to be rich in faith*, James 2. 5. yea, *he filleth the hungry with good things*, whereas he sendeth away the rich empty, Luke 1. 52, 53. Neither is this the manner of his donation onely, but of his acceptation also, for *God esteems more of vertue clad in rags, then of vice in velvet*; he respects a man not for his greatnesse, but for his goodnesse; not for his birth, but for his New Birth; not for his honour, but for his holinesse; not for his wealth, but for his wisdom: *The righteous, saith Solomon, is more worthy then his neighbour*, Prov. 12. 26. and, *Better is the poor that walketh uprightly, then he that perverteth his wayes, though he be rich*, Prov. 28. 6. and thus the Bereans are reputed by the Holy Ghost, *More noble men then they of Thessalonica, because they received the word with all readinesse, and searched the Scriptures, whether those things were so which Paul preached*, Act. 17. 11. Whence it is that *David* thought it not so happy for him to be a King in his own house, as a Door-keeper in Gods house; that godly *Constantine* rejoyced more in being the servant of *Christ*, then in being Emperour of the whole world; that *Theodosius* the Emperour preferred the title of *Membrum Ecclesie* before that of *Caput Imperii*, professing that he had rather be a Saint and no King, then a King and no Saint; yea, *Ignatius* said, he had rather be a Martyr then a Monarch. Besides, experience proves greatnesse, nobility, and riches, to be a most deceitfull rule to walk by; for, *the Kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his Christ*, Psal. 2. 2. And in 1 King. 20. 16. we read of nolesse then two and thirty Kings in a cluster that were every one drunk; and elsewhere, that a thousand of the chief Princes of *Israel* committed fornication, and were all destroyed for their labour in one day, Numb. 25. 9. 1 Cor. 10. 8. yea, of twenty Kings of *Judah* which the Scripture mentions, we read of but six that were godly, and of eighteen Kings of *Israel*, all but two are branded by the Holy Ghost for wicked, and yet this Nation was Gods peculiar and chosen people out of all the world; and lastly, when the Rulers sate in counsell against *Christ*, none spake for him but *Nicodemus*, Joh. 7. 50, 51. All which shews; that it is neither a good nor a safe way to imitate other mens examples, be they never so rich, never so great; or if we sinne together, we shall be sure to perish together; as when those three and twenty thousand *Israelites* committed fornication after the example of the chief Princes, they were every one destroyed, both leaders and followers, Numb. 25. 9. 1 Cor. 10. 8, and as when those other Cities followed *Sodoms* lust,

Just, they were all consumed with *Sodoms* fire, *Jude* 7.

3. S. But thirdly, admit thou couldst alledge for thine excuse, that thou dost but as most of the wise, learned, and greatest Scholars in the Land do, yet all were one, this could not excuse thee; for first, *Not many wise men after the flesh are called, but God hath chosen the foolish things of the world to confound the wise*, 1 Cor. 1. 26, 27, 29. yea, *the preaching of Christ crucified was foolishnesse to the wise Sages of the world*, 1 Cor. 1. 23. It pleaseth God for the most part to *hide the mysteries of salvation from the wise and learned, and to reveal them unto babes*, *Matth.* 11. 25. *Luke* 10. 21. yea, *the saving knowledge of Christ is hid to all that are lost*, 2 Cor. 4. 3. but if once men abuse their knowledge and learning to Gods dishonour, and comply with Satan and the world against the Church (as how many Scholars in all ages of the world have resembled *Trajan*, who was indued with great knowledge and other singular vertues, but defaced them all by having Christianity, and opposing the power of godlinesse) in this case he taketh that knowledge which once they had from them, as he took heat from the fire when it would burn his children, *Dan.* 3. 27. *I will destroy the tokens of the Sooth-sayers (saith God) and make them that conjecture fooles; I will turn the wise men backward, and make their knowledge foolishnesse*, *Isa.* 44. 25. And again, *He taketh the wise in their own craftinesse, and the counsell of the wicked is made foolish*, *Job* 5. 13. And justly are they forsaken of their reason, who have abandoned God, yea, most just it is, that they who want grace should want wit too, for which read 2 *Thess.* 2. 10, 11, 12. Thus I might go on and shew, that we may not imitate the actions, nor follow the examples of the best and holiest men in every thing they do, though we have some plausible reasons for our doing so, and also good and holy intentions in our so doing, or if we do, that we may go to Hell notwithstanding.

CHAP. 28.

1. S. But you will say, if neither custome of the greatest number, nor of the greatest men, nor of the greatest Scholars, nor of the best and holiest men, though we have reason for our doing it, and good intentions in the doing of it, is a sufficient warrant for our actions, but that all these are crooked and deceitfull guides; then what may be a safe guide, and an infallible rule in all cases to steer by, and square all our actions?

I answer; As a Rule directeth the Artificer in his work, and keepeth him from erring, so doth Gods word direct the religious in their lives, and keep them from erring. The right way is the signified Will of God, and whatsoever swerves from, or is repugnant to the right, is wrong and crooked; Law and Precept is a straight line, to shew us whether we do mis-believe or mis-live, 2 *Pet.* 1. 19. *Ephes.* 2. 20. *Gal.* 6. 16. *John* 5. 39. And it hath ever been the care of *Christians* to stick close to the written Word, having always and in all cases an eye thereunto; and without this written Word, a man in the world is as a *Ship* on the *Sea* without a guide; yea, he that lives without making

making this his rule, he who sets not the *Diall* or *Clock* of his life by this *Sunne*, he who directeth not his course in walking by this *North-pole*, or *Lead-star*, but by the wavering, uncertain, and moveable *Stars* of custome, example, reason, and good intentions, failes without a *Compassse*, and may look every minute to be swallowed up in the *Ocean* of sin and judgement; nor will any that have grace in their hearts make custome, example, or the badnesse of the times a cloak to excuse their conformity in evill courses, but rather a spur to incite them to be so much the more carefull not to be swayed with the common stream; and happy is that man who makes anothers vices steps to climbe to *Heaven* by, as it fared with righteous *Lot*; and so doth every wise and good man, as why should they not make this use of the corruptions of the times, when even the mud of the world by the industrious *Hollander* is turned to an usefull fuel? If the *Air* be generally infectious, had we not need to be so much the more strict in our Dier, and carefull in the use of wholesome preservatives? Nor is singularity in such cases onely lawfull but lawdable, when vice growes into fashion, singularity is a vertue; and when sanctity is counted singularity, happy is he that goeth alone, and resolves to be an example to others; yea, most happy is he that can stand upright when the world declines, and can indeavour to repair the common ruine with a constancy in goodnesse; that can resolve with *Joshua*, *Whatever the world doth, yet I and my house will serve the Lord*, *Josh. 24. 15*. It was *Noahs* happinesse in the old world, that he followed not the worlds fashions; he believed alone when all the world contested against him, and he was saved alone when all the world perished without him. It was *Lots* happinesse, that he followed not the fashions of *Sodom*. It was *Abrahams* happinesse, that he did not like the *Chaldeans*; *Daniels* happinesse, that he did not like the *Babylonians*. It was good for *Job* that he was singular in the Land of *Ux*; good for *Nicodemus*, that he was singular among the *Rulers*, as now they all finde to their great comfort, and exceeding great reward; yea, it was happy for *Reuben*, that he was opposite to all his *Brethren*; happy for *Caleb* and *Joshua*, that they were opposite to the rest of the *Spies*; happy for the *Jewes*, that their *Customes were divers, and contrary to all other people*, though *Haman* was pleased to make it their great and haipous crime, *Ester 3. 8*. Happy for *Luther* that he was opposite to the rest of his Countrey, and no lesse happy shall we be, if with the *Deer* we can feed against the winde of popular applause; if with the *Sturgeon* or *Crab-fish* we can swimme against the stream of custome and example; if with *Atticus* we can cleave to the right, though losing side; or if we do not, we shall misse of the narrow way, and consequently fail of entering in at the strait Gate, for the greatest part shuts out *God* upon *Earth*, and is excluded from *God* elsewhere, *Matth. 7. 13, 14*. And indeed, if *Jesus Christ* and his twelve *Apostles* be on our side, what need we care though *Herod & Pontius Pilate*, & all the *Rulers*, & the whole Nation of the *Jewes*, together with a world of the *Romish* Faction be against us?

and certainly if thou wert not a fool, thou wouldest hold it better to be in the small number of *Christs little flock* which are to be saved, then in the numerous herds of those *Goats* that are destinated to destruction; and so much for answer to Satans first plea or objection. But,

CHAP. 29.

1. §. Secondly, he hath a worse and more dangerous delusion then this. For if he see a man convinc'd that he is nothing so as he ought to be, (that he may keep him still impenitent) he will say unto him, Trouble not thy self with these things; dost thou not know that *God is mercifull*, and that *Christ came into the world to save sinners*? witness the *Thief* upon the *Crosse* who was heard, and saved by him at the very last hour; and upon this ground a world of men in a carnal presumption go on to destruction, without ever bethinking themselves; for say they, Let the worst that can come, repentance at the last hour, and saying, *Lord, have mercy upon me*, will make all even, otherwise *God* is not so good as his word; who saith, At what time soever a sinner repenteth, &c. But let the argument be well scan'd, and this will be found as sottish, deceitful, and dangerous as the other; wherefore that Satan, (who is alwayes a liar) may not by his cunning delusions gull you of your souls, and plunge you into everlasting horror; consider with me in the first place, that as *God* is mercifull, so he is also just, and true, and speaks as he meanes in his Word; yea, he is truth it self, and his Word is the ground and touch-stone of all truth; wherefore, *If any spirit or an Angel from Heaven crosse the written Word, we are to hold him accursed*, Gal. 1. 8, 9. Now we shall finde, that salvation is not more promised to the godly (in any part of the Bible; *Old Testament* or *New*) then eternall death and destruction is threatened to the wicked, as you may see, *John* 5. 28, to 47. *Heb.* 12. 29. *Deut.* 4. 24. and 29. 19, 20. *1 Cor.* 6. 9, 10. *Gal.* 5. 21. *Revel.* 21. 8. 2 *Thess.* 2. 12. *Jer.* 16. 13. *Matth.* 7. 13, 14. & 25. 34, 41. *James* 2. 13. 1 *John* 3. 6. *Luke* 13. 24. 1 *Pet.* 4. 18. yea, *God* hath sufficiently manifested his justice and severity already in punishing sin, and pouring vengeance upon those that have provoked him, as upon the *Angels*, our first *Parentes*. and all the race of *Man-kinde*; upon the *old world*, upon whole *Monarchies* and *Empires*, upon whole *Nations*, *Cities* and *Families*, upon divers particular persons, as upon *Pharaoh*, *Nadab*, and *Abihu*, *Chora*, *Daibau* and *Abiram* with their 250 *Captains*, and many thousand of the *Children of Israel*, upon *Haman* and *Balaam*, *Saul* and *Doeg*, *Abshalom* and *Achitophel*, *Abai* and *Jezabel*, *Senacharib* and *Nebuchadnezzar*, the two *Captains* and their *fifties*, *Herod* and *Judas*, *Ananias* and *Saphira*, with a world of others; yea, how severely hath he dealt with his own children when they sinned against him? viz. with *Moses*, and *Aaron*, and *Eli*, who were in singular favour with him; yea with *David*, a man after *Gods own heart*, and that after his sin was remitted; and lastly, with his own Son, that

no sin might go unpunished, which may make all impenitent perforce terrible; for if God were so just and severe to his own Son, that nothing would appease him but his death on the Crosse, how can the wicked his enemies look to be spared? and if Gods own Servants, who are as dear and near to him as *the apple of his own eye*, or as *the signet on his right hand*, suffer so many and grievous afflictions here, what shall his adversaries suffer in Hell? But because thou shalt have nothing to object, wilt thou believe Christ himself, whom thou thinkest came to save all indifferently: if thou wilt, turn but to *Matth. 25.* and he will tell thee, that at his coming to Judgement he will as well say to the disobedient, *Depart from me, ye cursed, into everlasting fire, which is prepared for the Devil and his Angels;* as to the obedient, *Come ye blessed of my Father, inherit the Kingdome of heaven prepared for you from the foundation of the world, vers. 34, 41.* Again, lest any should be over-confident, he tels all men plainly, that *the gate of heaven is so strait that few shall finde it*, *Matth. 7. 13, 14.* and that *many shall seek to enter thereat, and shall not be able*, *Luke 13. 24.* And that *many are called*, (*viz.* by the outward ministry of the Word) *but few chosen*, *Matth. 20. 16.* & *22. 14.* Sad predictions for such as apply Christs Passion as a warrant for their licentiousnesse, not as a remedy; and take his Death as a license to sin, his Crosse as a Letters Patent to do mischief. O that men would seriously think upon these Scriptures, together with that, *2 Thess. 1. 7, 8, 9.* where the Apostle tels us, that the Lord Jesus shall come the second time in flaming fire, to render vengeance unto them that know him not; and that obey not his Gospel, *1 Pet. 4. 18.* where the Holy Ghost tels us, that even the righteous shall scarcely be saved. And *Deut. 29. 19.* to *29.* where God tels us expressly, that he will not be mercifull unto such as flatter themselves in an evil way; but that his wrath and jealousie shall smoke against them, &c. and that if we will not regard nor hearken unto him when he calls upon us for repentance, he will not bear nor regard us, when in our distresse and anguish we shall call upon him for mercy: but even laugh at our destruction, and mock when our fear commeth, *Prov. 1. 24. to 33.* and that he will recompence every man according to his works, be they good or evil, *Revel. 20. 13.* & *22. 13.* *Rom. 2. 6.* *Ezek. 7. 4, 8, 9.* & *9. 10.* & *11. 21.* & *16. 43.* but this is the misery, and a just plague upon our so much formality and prophane-nesse under our so much means of grace, there be very few men that make nor the whole Bible, and all the Sermons they hear, yea the checks of their own consciences, and the motions of Gods Spirit utterly ineffectuall for want of wit and grace to apply the same to themselves; but to go on.

2. §. Secondly, we shall finde that though Christ in the Gospel hath made many large and precious promises, yet there are none so generall which are not limited with the condition of faith, and the fruit thereof unfeigned repentance, and each of them are so tied and entailed, that none can lay claim to them but true Believers which repent, and turn from all their sins to serve him in holinesse, without which no man shall see the Lord, *Heb. 12. 14.*

And

and 5.9. Mark 16.16. John 3.36. Isa. 59.20. Neither was it ever heard that any ascended into Heaven without going up the staves of obedience and good works, that any have attained unto everlasting life without faith, repentance and sanctification, for even the *Thief upon the Crosse* (whom you ignorantly alledge) believed in *Christ*, and shewed the fruits of his faith in acknowledging his own sin, reproving his fellow, and confessing our Saviour *Christ* even then when his *Apostles* denied and forsook him, in calling upon his name, desiring, and confidently trusting by his means and merits to have everlasting life. And indeed, the very end of Gods electing, and of *Christ*s redeeming us was, *That we might be holy*, Ephes. 1.4. Match. 19.17. and therefore he bindes it with an Oath, *That whomsoever he redeemet out of the hands of their spirituall enemies, they shall worship him in holinesse and righteousnesse all the dayes of their lives*, Luke 1.76. to 76. 1 Pet. 2.24. they therefore that never came to be holy were never chosen, never redeemed; other Scriptures to this purpose are many, see onely, Tit. 2.12, 14. 1 Pet. 2.24. Match. 19.17. nor ought any indeed to call upon *Christ*, or once to name him with their mouths, except they depart from iniquity, 2 Tim. 2.19. Neither doth the *Thiefes* example make any whit for the comfort of procraftinators; for First, we read not that ever he was outwardly called untill this very hour; Secondly, though there was one saved at the last hour that none might despair, yet there was but one that none should presume; and millions who had lesse iniquity have found lesse mercy. Thirdly, the *Thiefes* conversion was one of the Miracles, with the glory whereof our Saviour would honour the ignominy of his Crosse. Again, Fourthly, the *Thief* was saved at the very instant of time when our Saviour triumphed on the Crosse, took his leave of the world, and entered into his glory. Now it is usuall with Princes to save some hainous Malefactors at their Coronation, when they enter upon their Kingdomes in triumph, which they are never known to do afterwards, which circumstances being rightly considered, together with the wonderfull change so suddenly wrought in him, as I shewed before, his example will yield little encouragement to men of thy condition; nor was his sudden conversion ever intended in Gods purpose for a temptation, and yet by Satans policy working upon wicked mens depraved judgements, and corrupt hearts in wresting this Scripture, it hath proved (by accident) the losse of many thousand souls, and take heed it prove not thy case; to which end let not Satan any longer bewitch you, so to think upon Gods mercy, as in the meantime to forget that he is also just and true; and so much for answer to these two objections, which Satan findes more prevalent then all the rest he is able to invent.

CHAP. 30.

1. 5. Now to winde up all with a word of exhortation, if thou beest convinc't, and resolvest upon a new course, let thy resolution be peremptory and

and constant, and take heed thou harden not again, as *Pharaoh*, the *Phili-
stines*, the *young man* in the Gospel, *Pilate* and *Judas* did. Resemble not the
Iron which is no longer soft then it is in the fire; be not like those that are
Sea-sick, who are much troubled while they are on Ship-board, but present-
ly well again when they are come to shore; for that good (saith *Gregory*)
will do us no good which is not made good by perseverance. If with these
premonitions the Spirit shall vouchsafe to stir up in thine heart, any good
motions and holy purposes to obey God, in letting thy sins go, *quench not*,
grieve not the Spirit, 1 Thess. 5. 19. *return not with the Dog to thy vomit*,
lest thy latter end prove seven-fold worse then thy beginning, *Matth. 13. 43,*
45. As it fared with *Julian* the Apostate, and *Judas* the traitor. O it is a
fearfull thing to receive the grace of God in vain; & a desperate thing be-
ing warned of a *Rock*, wilfully to cast our selves upon it! Neither let *Saran*
perswade you to deferre your repentance, no not an hour, lest your resolu-
tion proves as a false conception which never comes to bearing; for as ill
Debtors put off their Creditors, first one week, then another, till at last
they are able to pay nothing, so deal delayers with God. Besides, death
may be sudden, even the least of a thousand things can kill thee; and give
thee no leasure to be sick.

2. S. Secondly, or if death be not sudden, repentance is no such easie
work as to be put off to sicknesse; and though true repentance be never
too late, yet late repentance is seldome true; and indeed there is small
hope of repentance at the hour of death, where there was no regard of
honesty in the time of life, and Millions are now in Hell who thought they
would repent hereafter; nor being wise enough to consider that it is with
sin in the heart as with a tree planted in the ground, which the longer it
groweth, the harder it is to be pluckt up; or a nail in a post, which is
made faster by every stroke of the Hammer: As what saith the Holy Ghost,
*Can the Black Moor change his skin, or the Leopard his spots? then may ye al-
so do good that are accustomed to do evil,* Jer. 13. 23.

3. S. Thirdly, or suppose after many years spent in the service of sin
and *Saran* thou art willing to relinquish thy lusts, and offer to God thy ser-
vice and best devotions at the last gaspe, will he accept of them? No, he
hath expressly told us the contrary, *Prov. 1. 24,* to 32. yea, is it likely that
God will accept of thy dry bones when *Saran* hath sucked out all the marrow?
That he will give his heavenly and spirituall graces at the hour of death, to
those who have contemned them all their life? Yea, is it not most just and e-
quall if God will not be found of those that were content to lose him? If he
shut his ear against their prayers calling to him for pardon, that stopt their
ears against his Voice calling upon them for repentance? The Lord hath
made a promise to late repentance, not of late repentance; if thou convertest
to morrow thou art sure of grace, but thou art not sure of to morrows con-
version; if in any reasonable time we pray he wil hear us, if we repent he will
pardon us, if we amend our lives he will save us; but for want of this timely
con-

consideration *Dives* prayed, but was not heard; *Esa* wept, but was not pitied; the *foolish Virgins* knockt, but were denied: and so thousands have cried unto God at the hour of death, and found no repentance, but they died as they lived, and went from despair unto destruction. Wherefore, as you tender the good of your own soul, set upon the work presently; provide with *Joseph* for the dearth to come; and with *Noah* in the dayes of thine health build the *Ark* of a good Conscience against the floods of sicknesse; imitate the *Ant*, who provides her meat in Summer for the Winter following; yea, do it while the yerning bowels, the bleeding wounds, and compassionate arms of *Iesus Christ* lie open to receive you; whiles ye have health, and life, and means, and time to repent; and make your peace with God. As you tender (I say) the everlasting happinesse and welfare of your almost lost and drowned soul, as you expect or hope for grace or mercy, for joy and comfort, for Heaven and salvation, for endlesse blisse and glory at the last; as you would escape the direfull Wrath of God, the bitter Sentence and Doome of Christ, the never dying sting and worm of Conscience, the tormenting and soul-scorching flames of Hell, and everlasting separation from Gods blisfull presence, abjure, and utterly renounce all wilfull and affected evill. To which end;

4. §. In the next place, be diligent to hear Gods Word powerfully preached, which is the sword of the Spirit, that killeth our corruptions, and that unresistable Cannon-shot, which beateth and battereth down all the strong holds of sin and Satan.

5. §. Thirdly; ponder and meditate seriously on Gods inestimable love towards us, who hath not spared to give his onely beloved Son out of his bosome to die for us, and to purchase thereby every good thing we do enjoy either for soul or body, even to the least bit of bread we eat; and this will make thee (if thou hast any ingenuity) to direct all thy thoughts, speeches and actions to his glory, as he hath directed thy eternall salvation thereunto, and often force thee to break out into this or the like expression, What shall I render unto thee, O Lord for all thy benefits? but love thee my Creator, and become a new creature.

6. §. Fourthly, consider that the Lord beholdeth thee in all places, and in every thing thou doest; even as the eyes of a well-drawn Picture are fastened on thee which way soever thou turnest; yea, consider him as a just Judge, who will not let sin go unpunished, and this will make thee keep a narrower watch over thy very thoughts then any other can do over thine actions.

7. §. Fifthly, if thou wilt be safe from evill works, avoid the occasions at least if thou wilt keep thy self from iniquity, have no fellowship with the workers of iniquity, for it is not more hard to finde vertue in evil company then to misse vice; *They were mingled among the Heathen* (saith the Psalmist) and what followes, *they learned their workes*, Psal. 106. 35. yea, how soon was *Peter* changed, with but comming into the High Priest

Hall; and the like with *David* and *Solomon*, which made *David* to say so soon as he had considered it, *Depart from me, all ye workers of iniquity, for I will keep the Commandments of my God*, *Psal.* 119. 115. knowing that he could not do the one without the other. And indeed, the choice of a mans company is one of the most weighty actions of our lives, for our future well or ill-being depends on that election, and many a man had been good that is not, if he had but kept good company.

8. §. Sixthly and lastly, but chiefly & principally, omit not to pray for the assistance of Gods Spirit, otherwise thy strength is small; yea, except God give thee repentance, and remove all impediments that may hinder, thou canst no more turn thy self then thou couldst at first make thy self; *we are not sufficient of our selves to think*, much lesse to speak, least of all to do that which is good, 2 *Cor.* 3. 5. *John* 15. 4, 5. we are swift to all evill, but to any good immoveable; wherefore beg of God that he will give you a new heart, and when the heart is changed, all the members will follow after it, as the rest of the Creatures after the Sun when it riseth; importune him for grace, that thou maiest firmly resolve; speedily begin, and continually persevere in doing, and suffering his holy Will; desire him to inform and reforme thee so, that thou maiest neither mis-believe nor mis-live; to regenerate thy heart, change and purifie thy nature, subdue thy reason, rectifie thy judgement, reform and strengthen thy will, renew thy affections, and beat down in thee whatsoever stands in opposition to the Scepter of *Jesus Christ*; not forgetting that prayer is the key of Heaven, as *Ambrose* calls it.

And now for conclusion, if thou receivest any power against thy corruptions, forget not to be thankfull, and when God hath the fruit of his mercies, he will not spare to sowe much where he reaps much. Consider what *May*, and the Lord give you understanding to strive after those graces, wherewith a true Believer is qualified; and whereof I have given you a Copy in the fore-going Character.

F I N I S.

WE have perused this Treatise, and approving it to be very pithy, pious, and profitable, We allow it to be printed and published.

John Downame.

Thomas Gataker.

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